



THE LIBERATOR.

VOL. V.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN

ARE ALL MANKIND.

[NO. 51.]

BOSTON, MASSACHUSETTS.

[SATURDAY, DECEMBER 19, 1835.]

THE LIBERATOR

IS PUBLISHED WEEKLY, AT
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GERRIT SMITH AND KNAPP.

LLOYD GARRISON, EDITOR.

TERMS.
Two dollars per annum, always payable IN
ADVANCE.

Letters and communications must be post paid.
The proprietors, in order to shield us from the
importunate importations of our enemies—those, therefore,
who write letters to be taken from the Post Office
box, will be careful to pay their postage.
An advertisement making one square, or a space
of one length and breadth, will be inserted one month
for one dollar less than a square 75 cts.

REFUGE OF OPPRESSION.

GERRIT SMITH.

In our humble judgment, an error runs through
the speech of Mr. Smith, which it is of great im-
portance that all good men should see distinctly
and reject. The liberty secured to us by the Con-
stitution and laws of our country, is much broader
than that conferred by the "favor of God Almighty."
In the matters of speech and the press,
the difference is immeasurable. We have news-
papers among us whose whole occupation it is to
violate the constitution of God, and yet they are
quite safe within the Constitution of the United
States. It is no violation of the Constitution of
the United States, or of any individual State, to
be insolent, or abusive, or slanderous, or
seditious. Yet all these are flagrant violations of
morality. If a censorship of the press had been
enforced among us upon the principles of Heaven's
justice, the "Liberator" and the "Evangelist,"
and all papers of kindred character, would long
ago have been suppressed. If the liberty of our
press had not been extended beyond the charter
granted in the Bill of Rights, black and white girls
would never have been mixed together at Chat-
ham Chapel. Thompson would never have been
imported,—the insulting pamphlets would never
have been sent to the South,—the Africa Con-
vention would never have been held,—and the black
catalogue of misrepresentation, slander and abuse,
which have irritated the public feeling, and which
constitute the very essence, the sum and sub-
stance, the whole distinctive character of the Gar-
rison sect, would never have existed, and the mobs
which these proceedings have originated, to the
disgrace of our country and her laws, would con-
sequently never have had a name among us. We
know very well that the proper intent of human
systems of government ought to be to secure to a
great extent, to sustain the rights of the weak
as given us by his subjects. But our institutions
are so jealous of encroachments on these rights,
that they guarantee their exercise to a most li-
centious extent; and so jealous are our fellow
citizens of their liberty, and the liberty of each
other, and of liberty every where, that we do not
hesitate to say, that in the present state of public
sentiment, any man who in the discussion of any
subject, brings upon himself any degree of perse-
cution, exhibits in that fact, very strong presump-
tive evidence, that his temper is very bad, or his
judgment extremely erroneous. The great ques-
tion of slavery has been discussed in its utmost
length by men of courteous temper, without pro-
ducing commotion, and may be so discussed to any
extent. But there are men whose tempers are so
violent, that they can discuss no subject without
producing irritation. They are haughty, over-
bearing, supercilious, unfair, vituperative, insolent
and violent, so that no man comes in contact with
them without feeling abused and wronged. This
is peculiarly the character of the men who con-
duct the anti-slavery movements. And from this,
and this alone, proceeds the irritation which has
spread over the country. In this censure we cer-
tainly do not mean to include the great mass of
those who join the abolition standard; and among
the men whose names are prominent, we must
make at least one distinguished exception. We
hope too that the excellent name of Mr. Smith will
not, under an erroneous idea of the co-extent of
the laws of God and of our country, be lent to
uphold proceedings, which, though within the
pale of the latter, and so entitled to civil protec-
tion, are yet in gross violation of the former, and
as such will meet their merited condemnation
hereafter.—N. Y. Journal of Commerce.

The Ethics of the Abolitionists as expounded
by their imported mouth-piece, Thompson, the
London thief, in the employment of the Glasgow
philanthropists, appear to be gaining some
ground in the Slave States. Several murders
have recently been perpetrated, and "God Will-
ing," as these murderous hypocrites have it, we
suppose several more will be committed, before
Arthur Tappan and that beautiful booby, his brother
Lewis, receive the reward due to their various
virtues. Thompson, it will be borne in mind,
recommended it as the bounden duty of the South-
ern Slaves to "cut the throats of their masters," and
the official organs of Abolitionism take pains to
assure us that all the acts of that miscreant meet
the full fellowship of the "Anti-Slavery Society,"
—of course that charming association are gratified
by almost daily proofs of the "rapid progress of
our principles." The latest evidence we have re-
ceived is the murder of Mrs. Bland, wife of Mr.
Bland, of Hardin county, Kentucky, who was killed
while asleep in her bed, on the night of the 4th
instant, by a negro boy about fifteen years of age.
It is an awful thing that the families of these
Tappans should be disturbed by the apprehension
that Arthur or Lewis should be carried off and
punished for their unspeakable crimes, but it is of
no sort of consequence, we suppose, that their
emissaries are inciting the Negroes of the South
to the actual murder of innocent women and chil-
dren while slumbering in fatal repose upon their
own couches! Never was a false sympathy ex-
ercised, than that towards the Tappans. Thank
Heaven, however, there is very little of it. We
would not have them lawlessly harmed, and should
regret very much to see any attempt to use vio-
lence towards them, but as to any sympathy for
the sufferings which we know they undergo from
the fear of violence—we feel not a particle. We
wish it were fifty fold.—N. Y. Com. & Eng.

MISS MARTINEAU.

We were extremely sorry to learn, a few days
since, that this lady, who has been every where
in this country received with the respect and kind-
ness to which her eminent talents, and amiable
character and manners entitle her to, had been in-
duced, by persuasion, we are induced to believe,
in opposition to her own better judgment, to the
commission of an act of indiscretion, by which it
is to be feared she has forfeited some part of the
high standing which she held in the good opinion
of the people of all parties in this country, and
placed herself in the position of a partisan, in one
of the most useless, the most bitter, and conse-
quently the most mischievous controversies in
which the people of this country have ever been
engaged. We regret this not on her own account
only, but on that of the public at large, both in
England and in this country. We had a right to
expect from her well known intelligence, from the
favorable reception of her publications, from the
respect and esteem with which she is regarded in
the wide circle of her personal friends on both
sides the Atlantic, and from the opportunity which
she has enjoyed of becoming acquainted with the
institutions, manners and character of the people
of this country, that her visit here would be pro-
ductive of a useful effect, in disseminating among
the people of Great Britain more correct notions
of the state of society among us. These expec-
tations, we are sorry to say, are in a good mea-
sure blasted, by the act of indiscretion to which
we have alluded. It is of very little consequence,
except as it regards the influence which she was
capable of exerting on other subjects, what are
her opinions on the question of slavery. The ad-
dition of the weight of her sanction and influence,
to a system of opinions and measures which have
not the remotest tendency to remove the evils
complained of, and which serve merely as a brand
of discord throughout the country, will produce
no perceptible effect on the prevalence of those
opinions and measures; but the enrolling of her
name with that of George Thompson, the most
odious foreign renegade who ever visited this
country, in propagating doctrines, and encourag-
ing measures which lead directly to civil war
and a dissolution of the Union, must shake the
faith of many of her friends in the soundness of
her judgment. We had hoped that the public
would have been favored with some explanation
of the sentiments which are stated in the Libera-
tor, to have been expressed by her, at a late meet-
ing of the Ladies' Anti-Slavery Society, in this
city. No such explanation having been made, we
take this occasion to copy the remarks of an in-
telligent contemporary, upon the course which she
has adopted, for the purpose of showing in what
light that course is regarded by those who do not
share the property of preaching up a crusade against
the mere purpose of exciting the indignation
and hatred of the people of those States where it
exists; by the expression sanction of the Constitution
under which we live.—Boston Dai. Advertiser.

Miss Harriet Martineau.

Considering the manner in which our country has been almost uniformly
treated in return for that liberal hospitality it
has ever shown to strangers, and most especially
literary visitors, it seems a matter of surprise that
we have not long before this come to a determi-
nation to shut our doors against them. They
seem to come hither as spies, or incendiaries, for
no other purpose than to gain materials for defama-
tion, or with a view to interfere with our civil
and social institutions, and administer fresh fuel
to those causes of disunion which menace the
peace and integrity of our confederation. We are
again led to these brief remarks by the follow-
ing speech of Miss Harriet Martineau, delivered
at a meeting of the abolitionists at Boston, a
few days since, as reported in Garrison's Libera-
tor, the organ of those mischievous incendiaries,
and which we published yesterday:

Some account was then given by several ladies,

who are engaged in soliciting subscriptions to the
Petition to Congress, of the efforts they
have made and their various successes. At this
period of their proceedings, Miss Martineau rose
with great dignity and simplicity of manner, and
said, "I have been requested by a friend present
to say something—if only a word—to express my
sympathy in the objects of this meeting. I had
supposed, that my presence here would be under-
stood as showing my sympathy with you. But as
I am requested to speak, I will say what I have
said through the whole South, in every family where
I have been, that I consider slavery as inconsistent
with the Law of God, and as incompatible with the
course of his Providence. I should certainly say
no less at the North than at the South concerning
this utter abomination—and I now declare that in
your principles I fully agree."

ful of that modesty which is their most peculiar

charm, they rush madly into the sphere of action
which belongs only to men, and usurp the prerog-
atives of their husbands, fathers and brothers.
There is no fanaticism, however dangerous, ab-
surd, indecent or blasphemous, that does not find
disciples among the women of our country. They
are the chosen instruments sought out by the Mor-
monites, the Cochrans, the Matthiases, and the
Thompsons, of this age of fanaticism; the first
votaries and the first victims. One might suppose
that the very idea of amalgamating with strapping
negroes, submitting to their embraces, and becoming
the mothers of mulattoes, the companions of
ignorance and degraded vice, would be so utterly
loathsome to a delicate and virtuous female that
she would shrink with horror from the contamina-
tion. But this does not appear to be the case with
a certain portion of them. They have become the
chosen disciples of this abhorred scheme, and seem
proud of winning the settled contempt of every
white man, except the advocates of amalgamation.
We say to them in the words of old Lear,
"Go SPIN," and leave the men of the United States
to attend to the affairs of men.—N. Y. Courier
and Enquirer.

correct information" on the points specified, as if

the editor of the Southern Baptist were another
Cerberus, and it were necessary to "soak a sop"
for him, by a thrust at the abolitionists, in order
to make him good natured enough to give the
desired information!
But let us examine this charge a little. Mr. T.
charges the "abolitionists" with doing something.
Now who does he mean by this term? Does he
mean William Lloyd Garrison merely? No, for
again and again, has he drawn the line of distinc-
tion between him and the numerous body of more
sober and judicious abolitionists, who, according
to Mr. Tracy, do not go with him in certain ob-
jectionable matters, but allow themselves to be
identified with him from necessity, because for-
sooth, as he says of Gerrit Smith, they find them-
selves "compelled to choose between Mr. Garrison
and the mob." It is not Mr. Garrison then merely
that he means.

Does he then mean George Thompson merely?

O no,—for he makes a similar distinction, now
and then, in regard to him.

Does he mean then some one or two or more

obscure individuals, and in the charge he makes,
refer to what they may have said on some one or
two or more public occasions, or in private con-
versation? Certainly not. The hair-splitting
accuracy of the editor of the Boston Recorder,
could never, surely, be guilty of using terms so
loosely and indefinitely as that.

Who then does he mean, who can he mean

other than the identical individuals, who in their
publications, and their public speeches, have told
these same "horrible stories," and, by the posi-
tion they have thus occupied, stood forth as the
public and acknowledged representatives of the
"abolitionists" as a body, and whose sins at least
have been most carefully registered and hid to the
charge of the anti-slavery cause? Who can
he mean other than these individuals? And who
are these?—Who, but such individuals as Rankin,
and May, and Child, and Phelps, and Dickinson,
and Wright, and Jay, and Blain, and Leavitt, and
Birney? Who, but such as the members of the
Providence, and New York city, and Newbury-
port, Anti-Slavery Societies? Who, and who
more likely to be guilty of the charge in question,
than such men as the "hot-headed" "abolition-
ists" of the New England Convention? Plainly
these, if any, must be the individuals to whom he
refers.

Now what is the charge? It is that they are

guilty of "evident unfairness," in doing a certain
thing. And thus a professed Christian and min-
ister, an editor of a professedly Christian paper,
stands forth as the accuser of his brethren, and
gravely charges them before the world with "e-
vident unfairness!" And what kind of "unfair-
ness" is it that is thus charged upon them? De-
signed or undesigned? The editor of the South-
ern Baptist and his friends are left to make their
own inference. Is it then the "unfairness" of
men who are ignorant of the facts in the case,
and are guilty of it therefore through ignorance
or mistake? O no, not a hint is given, by this
careful and guarded editor, that it is the unfair-
ness of ignorance or mistake. Is it then a mere
occasional "unfairness"?—the "unfairness" of
what some one or more of these individuals may
have said on some one or more occasion, or in
some unguarded moment, in the heat of a public
speech or debate, or the unguarded freedom of
some private conversation? O no, not a hint to
this effect. The charge is general and unequalled.
It refers not to the "unfairness" of ignorance or
mistake or of a single occasion, an unguarded
moment, a solitary individual. It speaks of what
"abolitionists" do, and do as a body, of what they
do, and do habitually. And the charge is that
they tell "horrible stories," and give these "few
extreme cases as specimens." "Specimens" of
what? As illustrations of the essential wicked-
ness of that relation, which gives one man abso-
lute and unlimited power over another, and sub-
jects him and all his posterity forever to his un-
limited and therefore arbitrary control? No. As
illustrations of the essential wickedness of that
system, to which such instances of cruelty are un-
avoidably incident, or of which they are the nat-
ural result? No. As proof that the power of the
master over the slave in fact as well as law is ab-
solute? No. As "specimens" of what every
slave may suffer, and of what in many instances,
he actually does suffer—in other words as illus-
trations of the practical as well as legal liabilities
of the slave under such a system? No—not a word
of it. These "horrible stories" are all told, and
these "few extreme cases" given for a very dif-
ferent purpose. And what is that? Why, "as
specimens of the general conduct of southern men,"
i. e. specimens of the general treatment of slaves
by their masters.

Now I aver that this charge is false, that abo-

litionists as a body and as a general practice do
not and never have given a "few extreme cases"
of cruelty, as "specimens of the general conduct
of southern men"—that the man who says they
do or have, either ignorantly or knowingly utters
a falsehood—and that if this and similar misrep-
resentations of the abolitionists, by the kindred
editors, should so prejudice our southern
friends against abolitionists as to shut their ear to
them, and, in the end, produce such a settled hos-

ility of feeling between the south and the north

as to issue in a dismemberment of this union and
the perpetual bondage of the slave, ON THEM
RESTS THE RESPONSIBILITY AND THE GUILT OF
SUCH A RESULT.

But such charges should not be made without

proof. I proceed therefore to give some "speci-
mens" of the proof that may be adduced on this
point. I presume it will not be pretended that
Mr. Leavitt or Mr. Birney are in the habit of quot-
ing extreme cases in the manner stated. If it is,
I will take the first opportunity I have of consult-
ing the files of the Evangelist to see if Mr. L. is
guilty, and if I find him so, I doubt not he will be
willing to come to the "confessional." And as to
Mr. Birney, I am sure he will be acquitted with-
out examination. Neither will I now undertake
to prove Mr. Garrison or Mr. Thompson inno-
cent—not because I think them guilty in the
cases, but, in the first place, because I have not
now time to consult the files of the Liberator, and
second, because Mr. Tracy himself makes a distinc-
tion between them and "abolitionists" in the
broad, general sense of the term—the sense in
which, beyond all dispute, Mr. Tracy uses the
term, in the case before us.

To the proof then. What says the Rev. John

Rankin of Ohio?

"It is painful to my feelings to record such a
shameful outrage upon decency and humanity
(as he had been detailing) but it is necessary to
do it in order to show"—(what?—the "general
conduct of southern men?" No—but,) "the
horrible extent of the slaveholder's power over his
slaves." Let's p. 59.

And what said Rev. Samuel J. May, in a dis-

course preached more than four years ago?

"There is no need that we detail what have
been called the abuses of the system. We need
not gather up for description the instances of sin-
gular cruelty, (the "extreme cases") the scenes of
heart-rending anguish, which have been witness-
ed at the south. It will be enough to exhibit
the legal provisions for oppression—to rehearse
the slave-laws—this will be enough to show how
atrociously wicked the system is." Dis. p. 22, 23.

Again, what says Mrs. Child.

"I shall be told that such examples as these
are of rare occurrence; and I have no doubt that
instances of excessive severity are far from com-
mon. I believe that a large proportion of masters
are as kind to their slaves as they can be, consis-
tently with keeping them in bondage." Appeal
p. 26.

Again—in her Oasis, p. 268, the account given

of the case of a girl named against being
a "specimen" &c. this.

"It is unnecessary to say that individuals of
such character (as the overseer in question) are
held in utter abhorrence by surrounding society.
For humane sentiments generally prevail toward
the slave population, throughout the southern
States, though exasperation sometimes produces
deviations from this habitual feeling. The south-
ern masters in general are free from the vice of
cruelty."

Is this telling "horrible stories" and giving

"extreme cases as specimens of the general con-
duct of southern men?"

And what says Rev. A. A. Phelps, in his lec-

tures, printed two years ago?

"The question is not a question of treatment
one way or the other, kind or cruel. It is a
question of principle. What if many masters do
treat their slaves kindly? That is not the ques-
tion. What if many masters treat their slaves
with cruelty? That is not the question, except
as such cruelty involves the principle of property
in man, which, admitted as a principle of action,
wrests and withholds inalienable rights, and sub-
jects its victims to untold acts of cruelty and op-
pression, at the mere caprice of an irresponsible
master. The principle—the PRINCIPLE—the
PRINCIPLE, that puts men, horses and hounds
on the same footing; that is the head and front of
the offending; that is the climax of the cruelty in
the case." pp. 28, 29.

Again—what says Rev. James T. Dickinson,

once pastor of the second congregational church
in Norwich, now missionary to China, and whose
sermon has been published and republished and
circulated extensively by "abolitionists" in every
section of the land?

"It is said that these are instances of cruelty
which rarely occur and that if we refer to them
at all as specimens of what slavery is, we ought
also to place beside them the instances of human-
ity which are much more common." * * * "No
one pretends that all masters are cruel. But we
say that the system which occasionally leads to
such outrage, and which affords the slave no pro-
tection against it, is most cruel. Many masters,
no doubt, treat their slaves as well as they can
under the system." p. 27.

Again, what says Eliza Wright, Jr. secretary

of the American Anti-Slavery Society and editor
of its publications?

"When we narrate the cruelties of individual
masters upon their slaves, it is not for the purpose
of exciting public indignation against those mas-
ters, nor of drawing the inference that all masters
are equally cruel, but to show that cruelty is the
fruit of the system."—"It is our purpose, from time
to time, to narrate recent and well authenticated
cases of cruelty, as fair specimens" (of what?—"the
general conduct of southern men?" NO)—but
"of what naturally and unavoidably grows out of
the system." Anti-Slavery Record for May 1835.

Again—what says the Hon. William Jay?

"It is important that the influences of slavery
should not be merged in that of its unauthoriz-
ed abuses. Many contend for the lawfulness of sla-
very who readily admit the sinfulness of isolated
cases of cruelty. It has therefore been my object
to show that admitting the slaves to be treated as
a prudent farmer treats his cattle—that they have
enough to eat, &c.—American slavery is never-

correct information" on the points specified, as if

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willing to come to the "confessional." And as to
Mr. Birney, I am sure he will be acquitted with-
out examination. Neither will I now undertake
to prove Mr. Garrison or Mr. Thompson inno-
cent—not because I think them guilty in the
cases, but, in the first place, because I have not
now time to consult the files of the Liberator, and
second, because Mr. Tracy himself makes a distinc-
tion between them and "abolitionists" in the
broad, general sense of the term—the sense in
which, beyond all dispute, Mr. Tracy uses the
term, in the case before us.

To the proof then. What says the Rev. John

Rankin of Ohio?

"It is painful to my feelings to record such a
shameful outrage upon decency and humanity
(as he had been detailing) but it is necessary to
do it in order to show"—(what?—the "general
conduct of southern men?" No—but,) "the
horrible extent of the slaveholder's power over his
slaves." Let's p. 59.

thelless, a heinous sin, and like every other sin ought to be immediately abandoned." Jay's Inq. p. 6.

And finally, what says Rev. Mr. Blair, in his speech at the New England Convention, in which he related a great number of these "horrible stories?"

"President, I do not relate these facts to reproach any man, or to harrow up the feelings unnecessarily. I know there are many exceptions to this sort of cruelty to slaves, and that many of them are treated with kindness; but the facts I have related are the legitimate consequences of slavery, which are every day flowing from the corrupt fountain in every part of our land, where this sin exists." Min. of Con. p. 58.

2. Newburyport Scire 1—

"But we have no wish to calumniate the character of our Southern brethren, nor to exaggerate the sorrows and sufferings of the slave. Numerous instances of humanity and kindness on the part of masters towards their slaves, however, (and we are not disposed to deny they exist) do not prove that the system is not essentially unjust, or materially affect the necessity of its immediate abolition." Address to the Public p. 4.

3. New York City Society—

"We feel it our duty to quote from authentic sources, some specimens of excessive severity in our own country, as examples" (of "the general character of such men?" No, but) "of the cruelty that always exists in slave countries. They are inseparable from the system." And then, after giving a statement of what slavery is in law, they add, "We do not doubt that the humanity of some slaveholders mitigates the operation of such laws. But in all countries men are considered subject to despotism who have no protection but the generosity of their rulers." Address p. 14, 15.

4. New England Convention—

"When we say that freedom has a salutary and healthy influence on the mind and disposition, but of the master and the slave, we mean that this is the natural result of that unnatural relation. Among the innumerable cases that truth, (as a beacon light forward in confirmation of this truth,) (as of the "general conduct of southern masters") are undoubtedly some which have been exaggerated, if not invented, by those who have published them. But if we confine ourselves only to the off and on authentic accounts of slavery &c., there is enough to rouse every doct of feeling of humanity. It is true there are virtues, such as frankness and generosity, among slaveholders as well as among consistent freemen; and we respect to acknowledge them in our Southern brethren. It is upon the belief in the existence of these generous sentiments, that the friends of abolition rest not in their confidence of hope, that the slaveholders of the south will take this great work into their own hands, and force an acknowledgment of their magnanimous love of liberty, not only from their rivals at the north, but from the forsaken slave." Address of Convention to the people of the United States.

Is this the "horrible stories" as specimens of the general conduct of southern men?

Now I ask, in view of all this evidence, if Mr. Tracy did not know better than to make such an assertion as the one in question?

Shall I be told in reply, that some "abolitionists" have said in reference to the treatment of the slaves, that "cruelty is the rule and kindness the exception?" But that is not the charge. It is not that some abolitionists have done this but that abolitionists," in the broad unqualified use of the term, have done so.

And besides, what if some abolitionists have said this? Who were they? Who, but some nice theological students, members of Lane Seminary, born in the slave states, educated and trained in the same spirit, and of whom it is to be expected that they themselves have seen and known?—And who better qualified to give correct testimony than they? And what abolitionist has ever made the same assertion, has not done it solely as their testimony and on their authority?

I repeat it then, was Mr. Tracy ignorant of what is fact in the case or was he not? If ignorant, then was ignorance in so plain a case, his sin. If not ignorant then how can he be acquitted from the wickedness of knowingly and deliberately uttering a falsehood? I would not be unnecessarily severe. It pains me to put such questions as these. But the times demand plain dealing. And it is but fidelity to truth to call things by their right name. I ask then, and leave Mr. Tracy to choose the alternative, did he in making the aforesaid assertion, proclaim his ignorance, or knowingly and deliberately tell what is not true. Whichever be fact in the case, he should be regarded as unworthy of confidence, until, by an acknowledgement of his mistake or his sin (whichever it be,) he take back the slander he has so gratuitously published to the world, concerning Christian brethren and ministers of the gospel of Christ.

Yours, &c. ONE OF THE SLANDERED.

COMMUNICATIONS.

A VOICE FROM AFRICA.

REV. DR. CHANNING AND SLAVERY.
Mr. Editor—Is your paper indeed "the Refuge of Oppression?" Then you will let Africa plead her own cause in it. I would feel, think and speak as one whose body has felt the lacerating scourge—whose heart has been torn and into whose soul the iron has entered. You will not exclude me from your paper. If you do, I have no where else to go, but to God—the Almighty Avenger of my country's wrongs. But you will let me speak and tell the world my wrongs and the wrongs of my brethren and sisters, bound and tortured in this land of boasted freedom. Let Africa tell what she thinks of whatever affects the interests of her children in America. To you, Sir, she turns as to a tried friend—as to one who feels, and thinks, and speaks, one weeping with those that weep and making the wrongs and sorrows of others your own.

Rev. Dr. Channing has recently issued a book on Slavery. This book has been devoured by an excited, ravenous community with much eagerness. No wonder. It treats of principles which involve the destiny of my country and the world; and it treats, too, (in a style suited to their taste,) of a class of men whom nine-tenths, it is said, of this community hold in utter abhorrence. The Doctor in this book, has taken an expensive and a round-about way to say to the world—I love the principles of the Abolitionists, but I detect their measures. An old saying is to be sure, but he has taken a new and rather a cumbersome way to say it. "Sins him it has the charm of novelty." The "I love your principles" has been noticed in your paper. As a slave, I wish to speak and consider one or two topics on which he touches in that part of the work in which he says, "I detect their measures."

The Doctor says—"I wish it, then, to be understood, that, in ranking slavery among the greatest wrongs, I speak of the injury endured by the slave

and not of the character of the master. These are distinct points. The former does not determine the latter." But the writer remembers those in bonds as bound with them, when he wrote this? Did he feel and speak as a slave or as a master? He has a long argument to show that the injuries and outrages done by men-stealers to their bleeding victims, are no index to their spirit and motives—to their characters. He would make the southern men-thieves think that they may be good men and christian men, while they hold their brethren and sisters as brutes and chattels, while they continue to annihilate the marriage covenant, cancel the reciprocal obligations between parents and children, and make merchandise of the holy image of God. "They," he says, "may do it unconsciously," and, still more, "may do it in the belief that they confer a good." Now, will the Doctor allow us to deprive these robbers of our brethren and sisters, of the plea of ignorance by arraigning them as those who willfully reject the light?

When Dr. Channing framed these apologies for our oppressors, he could not have felt much sympathy for the victims of their wrongs. The robber enters my house—seizes the wife of my bosom and the children of my love—sets them up at public auction—and sells them to some brutal tyrant to be driven into a distant land where I never can see them more. I am frantic with despair. The heavens resound with my agonizing cry. To still my cries of agony, I am subjected to the lacerating scourge, and with a broken heart am driven like a beast to my daily task in the field. But Dr. Channing tells me, these wrongs, worse than death, and deliberately inflicted, must not determine the character of the monster who inflicts them!! I must consider that he may inflict them "unconsciously"—aye, still more, may do it in the belief that he confers a good!! It is adding insult to our misery. Pray, Doctor Channing, for the love of Christ, do not thus aggravate the misery and agony of the poor slave, by telling him to consider that those who rob him of his wife and children, and then comfort him by the scourge and hard labor, may do it all, "unconsciously," or "to confer a good." The Doctor sends his daughter to school. The master treats her as his property, and returns her to her father a poor, lacerated and dishonored creature. Do not, dear Sir, say one word against the wretch who has degraded and ruined your daughter. He may have done it all "to confer a good." The wrongs your heart-broken daughter has suffered—do not determine the character of him who inflicted them.

Is Dr. Channing's moral science? That guilt is not to be measured by the outward act? Does he mean to say, that the thief who steals my wife and children, sells them and pockets their value and compels me to labor for him without wages—must not have his guilt measured by these atrocious acts? Would it be contrary to the principles of moral science and human nature to determine his character by these barbarous acts? It might not agree with the Doctor's system of moral science—which he has formed sitting quietly and at his ease in his study—but it is perfectly consonant with that system of moral science which the poor slave forms while agonizing under such murderous tyranny. His science and his knowledge of human nature lead him to measure the guilt of the plundering tyrant by the wrongs which he suffers at his hand.

Whose moral science is most in accordance with the precepts of our merciful Saviour? Dr. Channing says—the guilt of the Southern men-stealers is not to be measured by their overt acts; but Jesus Christ and the slave say—by their fruits ye shall know them. The proud tyrant, in the Judgment of God and the slave, must be judged by his fruits. The slaves are clear in their belief that man can be guilty of no crimes surpassing in enormity those of which their despotic robbers are daily guilty. But the Doctor tells us, we must not judge these spoilers of Africa, by our light but by their own. Would he have us believe that there is a man in America, that does not know that he is a monster of sin and pollution, when he seizes the wife and children of his fellow-men, and exchanges place with the slave, and he will soon be brought to the true light, and the tyrant's deeds and character will be made sufficiently manifest. The wrongs endured by slaves, have a marvellous power to enlighten the mind and to sharpen the moral sense, to perceive the true character of the savage tyrants who would despoil us of God's blessed image and reduce us to the condition of brutes. May God spare our cruel oppressors from ever being enlightened by such dreadful means.

We mourn that Dr. Channing, in this Chapter on Explanations, should thus have furnished our hard-hearted oppressors with such an ample apology for their injustice and their tyranny, by telling them their character is not to be determined by the wrongs which they deliberately and systematically inflict on us. Our hearts bleed when we hear our friends quieting the awakened consciences of those who would convert us into human brutes and chattels. Hear, O ye thieves and robbers, who steal from us our women and children, to administer to your lusts—ye robbers of God's holy image, hear—he assured that your character at the tribunal of God will be determined by the wrongs you daily inflict on your helpless victims. As for your apologists, Rev. Dr. Channing, our souls are pained to receive such a blow at this hand—he has helped to remove far off the day of our redemption—but with tears of pain and grief we will ever pray—Father forgive him—he knows not what he does.

Dear friend Garrison—Africa is the country of my adoption—her sons and daughters, however abused and trodden down, are my brothers and sisters, even unto death I love them and will plead for them. Will you let us be heard? Will you let us repeat the story of our own wrongs? If you will, you shall hear from us again.

GENIUS OF AFRICA.

THE MAYOR OF BOSTON.

MR. GARRISON—It was not the intention of Another Abolitionist to trespass again upon your time; but as you have entirely misunderstood my remarks upon the right of the Mayor to disperse the assembly of Ladies, I wish to offer a brief explanation. I desire this particularly, because you attribute to me sentiments which I despise—sentiments, which strike at the root of all independence—which may become the whipped and crouching slave, but will never be mine until I cease to believe that God has created all men equal. An Abolitionist too! It is morally impossible for a man, at the present time, to be an Abolitionist and a believer in the almost universal doctrine that the minority must be silent at the bidding of the majority. So far from holding those sentiments, I would say, let every one who advocates them be branded as a traitor to the cause of human freedom—as striking a death-blow at all that is ennobling and dignified in man—as libelling the benevolence of God!

The idea which I wished to convey in the passage which you so strangely interpret, was simply this: that when a mob is triumphant, the authorities must pursue the course which they think best, be it dispersion or imprisonment, for the protection of the individuals who are in danger from the mob. A magistrate may not, under those circumstances, resign his office or abandon a man, at his own request even, to the fury of a mob. Had you, on Wednesday, as it is rumored you did, made such a request, you would not have been considered a competent magistrate, and the magistrate, who should gratify such a request, would forever forfeit his claim to sanity.

Your case, though a severe one, is not without a precedent. In the celebrated "doctors' mob" of 1785, in New-York, the physicians and medical students of that city, were confined two days, in the common prison, for protection from the populace. I think you complain, without reason, of a mere formality—necessary in consequence of the requirements of the law, and not intended as a gratification to the mob or as an injury to your feelings. I refer to the charge made against you as a disturber of the peace.

One word with respect to the Gallows, and I am done. I considered the silence of the city authorities proper, because the people were silent—no excitement was produced. This universal silence I considered mortifying to the authors of the outrage. If, as was once reported, a thief had attempted to run away with the pillars of the Court House, I would not have pursued him nor have offered a reward for his apprehension. The attempt of those who erected the gallows was as unsuccessful as the effort of the thief, in the case supposed. No injury was done—even the slumbers of some of our watchmen were not disturbed. Why, then, should they bid "any man stand in the prince's name?" For all that I have heard to the contrary, your Brighton-street patrol slept soundly that night, "like ancient and most quiet watchmen." Good men and true," they sat them down "upon the church bench till two, knowing too well what belonged to a watch, to babble and talk or make a noise in the streets, for indeed, the watch ought to offend no man."

In the last Liberator, you "do not charge the Mayor with any malicious intentions." I objected to Hancock's article because he charged the Mayor with "malicious intentions." He seemed to me, to write under the influence of passion. I thought an extremely desirous, without proof, (to quote Douglass once more,) to "Write down—prince John a villain."

ANOTHER ABOLITIONIST.

LETTER FROM S. S. JOCELYN.

NEW HAVEN, Nov. 14th, 1835.

Very dear brother Garrison:

I need not tell you, that I have sympathized with you in your persecutions and dangers. Verily, Satan has come down in great wrath, no doubt because his time to oppress and brutalize the human race is short. The dastardliness of his allies in our country, if possible, exceed his own meanness. It is horrible to view the corruption of the press, the desecration of all that is sacred in principle, and the mockery of republicanism in their pretensions to liberty, whilst binding their victims with despotic and brutal violence. It is good for us to be sufferers, that we may the more deeply sympathize with the oppressed. We cannot rejoice in iniquity, but in Him who controls it, and makes the wrath of man to praise Him. The recent mobs at Utica, Montpelier, and Boston, are events poorly fitted to subserve the cause of oppression. Every outrage recoils upon the heads of the perpetrators. The signal fury which rose against you, a few weeks since, and which has been agonizing to vent itself upon brother Thompson, must awaken sympathy and enquiry, and convert many to our doctrine. I have read with great interest, your article on the mob at Boston, in which your providential escape from the hands of wicked and murderous ruffians, is stated in a manner calculated to produce the happiest effect upon all minds, having one spark of real christian or republican feeling. The letter of brother Thompson, who has been so brutally hunted and satanically hated for his noble efforts for the oppressed, (in the same paper) is admirable. I am very desirous that these productions should be extensively circulated, and should prefer having them circulated in an extra Liberator. Cannot 10,000 or perhaps 20,000, be circulated to advantage? I need not tell you the many advantages which I apprehend will result from such a course. Let it be done, in justice to yourselves and the glorious cause of truth and freedom. Let a noble and generous sentiment and affection. I wish, especially, that my brethren in the ministry should read these productions. You know that I have had great hope of the ministers of the gospel, notwithstanding the ignoble conduct of many of them on the subject of slavery. The great accession of clergymen to our cause, within the last year, and their happy influence in various ways, have justified my anticipations; and another year will add a host to their numbers. We shall no doubt still find our most subtle and powerful foes among the clergy; but there is now a deep and agonizing fear manifested by such men, that their brethren will soon cease to sympathize in their oppressive doctrines and feelings, and overlooking all "ghostly" impediments, from those who would "lord it over God's heritage," will unfurl on the hills of Zion the beautiful white banner of peace and righteousness, with this inscription from the Lord of Hosts—LET THE OPPRESSED GO FREE! The spell is already broken. The ministry will be free—the church will be free—the people will be free—and millions of helpless victims, our brethren, in chains of ignorance and atrocious despotism, will be free. "God speed" to you, dear brother, to brother Thompson, and all engaged in the sacred cause of liberty. Perhaps \$50 or \$100 will scatter the necessary number of the Liberator referred to, and I doubt not the friends of the cause at Boston will help make up the sum. I wish to appropriate ten dollars for that object, and to have the ministry well supplied, if the other subscribers agree with me in this particular. If you do not issue more of the number referred to, please to accept the enclosed (\$10) to promote the general interests of the Liberator.

I am, dear brother, your co-worker in the cause of the oppressed,
SIMEON S. JOCELYN.

P. S. You may see a very interesting obituary of the dear colored youth, which we have brought up in our family. She was hopelessly converted while at Canterbury school, and has since lived a most devoted christian life, and peacefully died in the faith on Sabbath morning last. I was permitted to be with her. Great interest has been taken in this youth by Sabbath School teachers. We are afflicted, but rejoice in the rich mercy manifested to her. Her name is Harriet Rosetta Lanson.

HEBRON, OXFORD COUNTY, {

(ME.) Nov. 2, 1835.

DEAR SIR—We the subscribers, members and organs of the Hebron Anti-Slavery Society, present to you our congratulations and respects at this time, which is no doubt a time of trial and persecution to yourself, and in fact to all the advocates of immediate justice and equity to the oppressed.

Long have you stood in the fore front of this great moral contest, which is going on in our land, and exposed yourself to the shafts of reproach, calumny, and brutal violence; still, we find you the uncompromising friend and champion of human rights, and even-handed justice; and we do rejoice at the moral courage and firmness that you have heretofore exhibited on many occasions that try men's souls. We, sir, have espoused those very principles that have been so long the object of all your toils and perils, and we feel interested, deeply interested, in whatever concerns you, as the pioneer, and the unflinching asserter of those sacred and inalienable rights, that God and nature have bestowed on both black and white, and we have recently felt much interested in your welfare and safety, exposed as you have lately been to the fury of a lawless mob, and the denunciations of political partisans; but we do trust, and hope, and pray, that out of all these persecutions and trou-

bles, the Lord will deliver you, and still prosper your labors, and finally crown them with success. We hope, and trust, Sir, that you will rise superior to all these opposing events, and still put your trust in Him who is no respecter of persons, and who will vindicate the cause of the oppressed. May you continue your efforts and labors, and under a dark cloud seems to obscure the prospect of the slave; still the day-spring from on high will surely arrive, when his bonds will be loosed and his burdens undone.

We have a small Society in this town, of about 50 members. Some of them have been a little wavering on account of the excitement; but are now gaining courage and strength. Investigation and enquiry will do much to establish the minds of men. Our enemies, by opposing us, are doing the very work we wish to have done—that is, discussing the subject, and exciting the attention to it. Opposition and violence will only increase our numbers; for the truth is mighty and will prevail.

We attended the State Convention at Brunswick, last Wednesday, which was pretty well attended by our members—but spectators were a little shy of us, and some threats were thrown out. But we were unmolested, and we had some addition to our number on the occasion.

Oh, the cruel fangs of avarice! Human life and blood and immortality, all must be sacrificed to appease the infernal cupidity of this demon, whose influence blinds the understanding, and hardens the hearts of slaveholders and others, and makes an adamantine barrier against the groans and sighs of the oppressed, and the voice of humanity, and the justice of a sin-hating God!

But our hope must be in Him who turns the hearts of men as the rivers of water are turned; and on this rock, let us ground our hopes of success; and to this we are willing to bring our case and our reasons, and to his tribunal we are ready to appeal for the justice of our cause.

And we need not despair when we remember that God is just; and although our lips may be closed in death, and our hearts cease to beat in compassion for the slave, the work will go on. Yes, the good work, already begun under a host of opposers, will be accomplished, and the bonds of the slave will be broken, and the slumbering energies of two and a half millions of our brethren will be wakened, and we will celebrate the day of their emancipation, and the benevolent exertions of their benefactors.

Yours respectfully,
S. PERKINS, President.

WILLIAM H. DEERING, Secretary.

Perverse and servile as has been, and may be, the editorial course of the Watchman, since Dean Loring left it, if both sides of the anti-slavery question may be impartially heard through its columns, perhaps it will not be expedient to start a new paper. It remains to be seen whether abolitionists may have an equal privilege with their opponents.—Ed. Lib.

CHRISTIAN WATCHMAN.

MR. GARRISON—I noticed, in a late number of the Liberator, a proposition to start a new Baptist paper in this city. Your correspondent, "A Baptist," calls for the opinion of his brethren on this subject. Allow me, therefore, the privilege of giving my view of the subject.

And, first, I think it bad policy to start a new paper. It would undoubtedly create a division in the Baptist ranks, without effecting any thing for the cause of Abolition. The Baptists have always, heretofore, been united; and any attempt to divide them, or to stir up party feelings among them, would meet with the disapprobation of many, who are now favorable to the Abolition cause. And further; it would have a tendency to prevent the spread of Anti-Slavery sentiments. The Editor of the Watchman knows that not a few of his subscribers are genuine Anti-Slavery men; and would feel under no obligation to publish any thing favorable to the Anti-Slavery cause, (1)

And 2d, I am opposed to starting a new paper, because such a course is too prescriptive. Such measures tend to destroy the independence of the press. You well know that on the slavery question, there are two parties. Now, if you adopt as a principle, that a new paper must be started, if an Editor is not so strong on your side as you think he should be, what will be the consequence? The party opposed to abolition may do the same, and get up a new paper, because, as they think, the Editor is too strong on the Abolition side; (2) and the necessary consequence will be, an Editor will be afraid to say or publish any thing that may offend either party. (3)

I hope that your correspondent will read the Editor of the Watchman's address to his patrons, in his last number. He there requests those, who discover any thing that they cannot approve, to correct it with their pens; and this, I take to be the right remedy. When he shall refuse to publish on either side of the Anti-Slavery question, I will not be backward in yielding my support to a new Baptist paper. I know the Editor of the Watchman to be an honest man and a Christian, but he is not perfect. (4)

ANOTHER BAPTIST.

(1) Patronage is a servile motive: but, it seems, it is the all-controlling motive of the editor of the Watchman!

(2) Yes, they may do the same very properly—at least, very consistently.

(3) Not if he is an honest and independent man himself. Giving little heed to calvils and criticisms respecting his course, and consulting only his duty, he will publish the truth without any dilution, and cry aloud, whether men will patronize or discontinue his paper.

(4) We ought to be cautious how we eulogize the honesty or piety of a man who can unblushingly maintain, that a regular meeting of christian females belonging to an anti-slavery society, is as blameworthy as a riotous and blood-thirsty mob.—Ed. Liberator.

Our brother Ballard started nearly *pari passu* with us in the anti-slavery race, and though running so long is neither breathless nor faint. His letter redounds greatly to the credit of Bennington.—Ed. Lib.

BENNINGTON, Nov. 24, 1835.

MY DEAR FRIEND GARRISON:

It may be known to you, that the Rev. Mr. May visited Vermont a few weeks since, and delivered lectures in several of our principal towns, as he was passing through, on the subject of slavery. In some of those towns, he met with a cordial reception; in others, with cold indifference; and in others still, with decided marks of opposition. Among other towns which he visited was our town, with all its faults, beloved Bennington. I propose to speak of Mr. May's visit to our town, at a meeting here, on Saturday evening, Saturday evening, as but very limited notice had been given of the meeting, was thin. Those that were present listened to his remarks with deep interest. General notice having been given of his lecture on Sabbath evening, an audience I should judge of not less than four hundred collected at an early hour, exhibiting a lively interest in the

welfare of their inhumanly oppressed countrymen. The lecturer seemed to be inspired by the presence of his audience, whom he addressed in most breathless silence for nearly two hours.

I do not mean to be understood, that I think that the audience were specially pre-arranged to give Mr. May a cordial and patient hearing; but the great and momentous subject of human liberty; still, I thought that it might be a matter of courage, in these days of *malis* and *outrages*, to the friends of the down-trodden, to know that there was one spot in New-England where the unshackled discussion was encouraged and sustained.

I believe that the audience who listened to Mr. May, were convinced that his opinions and reasoning on the subject of slavery were correct, and that they will follow him in his noble enterprise with their best wishes and most devout prayers. Still, at any rate, were my feelings. You will be interested also to hear, that the Bennington Anti-Slavery Society has passed a resolution, to afford inhabitants of Bennington County an opportunity to sign a petition to Congress, praying for the abolition of slavery in the District of Columbia.

From your unshaken friend,
JAMES BALLARD.

From a venerable and highly esteemed minister in the Society of Friends. It is amazing to see the ancient spirit of Quakerism beginning to move, as of old, for the emancipation of those who groan in bondage.

A RESPECTFUL ADDRESS TO SLAVEHOLDERS, ERS, AND THE ADVOCATES OF SLAVERY.

Finally, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there be any virtue, and if there be any praise, be ye these things.

Now, if it is of so much importance to think of the things thus enumerated, of how much more importance it must be to act upon them—which, no doubt, is what the apostle intended.

Even with this passage of scripture before us, to say nothing of the conclusive de-clarations, and of the whole tenor of the Bible to this point, how can it be said that the Holy Bible does not testify against slavery, nor enjoin the abolition of it?

Reflect on practicing upon "Whatever things are true;" and what truth—what propriety—what reality of claim, shall we find in the usurpation of the rights of one man upon another?

Reflect on practicing upon "Whatever things are honest;" and what becomes of slavery? Is it not removed, root and branch? For any law not as diametrically opposite as light and darkness—as truth and error?

Reflect on doing "Whatever things are just;" and where is the connection between the system of slavery and justice? Is there the least? But not this "doing justly," chase slavery from the earth, and obliterate it forever?

Reflect upon "Whatever things are pure;" and as the Gospel, chaste as love unguessed—and before this, present the system of slavery? And what a heinous contrast! What revolting inconsistency! Who can attempt to write them, but the most insatiable and cruel avarice? And that the attempt must be altogether in vain, requires not a moment's investigation.

Oh, tremble with fear! not with fear of inspection, but with a fear of the indignation of offended heaven!

Reflect on the benign practice of "Whatever things are lovely." And where do we find anything of this description in that dark and awful legalized system, which rends the wife from the husband, which utterly disregards the sacred ties of marriage, which tears the child from the mother's arms, and either sells it, or the afflicted frantic mother, into a distant land—that system, which without any word noticing, inflicts the severity of stripes, and gives no place even for a humble plea of excuse! Now, where is there any thing that is lovely in all this? Oh, what cause for building and confusion of face! And what a source of awful fearfulness!

Reflect on having in regard and practicing upon "Whatever things are of good report." And how completely slavery would be removed from the land! for what particle of "good report" belongs to enslaving our fellow-men? What to that of prohibiting them the use of the Bible, even where they can read? or in that of making a penal for attempting to instruct them in it? even the innocent, the unoffending—that being whom God created for the purpose of His own glory, and of whom He requires worship—and obedience to his revealed and blessed will! But an effectually the system of slavery contradicts this high and holy prerogative of God? Can this be of "good report"? Is it not rather a high-handed and presumptuous opposition to the gracious providences of Him who is "love"—who is "light"—and who is the Almighty?

I entreat that you will not consider this as incendiary; it is not addressed to "the slaves." I have no wish, nor expectation, that it will reach them. It is for you—that you, as well as those in bondage, may be benefited by the extinction of this great sin in our land, and that righteousness may overspread the earth as the waters of the sea, and all rejoice together in "Union," and in the salvation of God.

P. S. Editors of newspapers and other periodicals, in independent America, are respectfully requested to give the above one insertion in their papers—not doubting they will find a reward in so doing.

AMEN! AMEN!!

We give below the resolutions recently passed by the South-Reading Anti-Slavery Society, respecting George Thompson; and are sure that if all, who *knew* him while he lived and labored among us, could be congregated, they would respond to these resolutions a heartfelt AMEN.

SOUTH-READING, Dec. 14th, 1835.

MR. GARRISON.
Dear Sir—In view of the ardent exertions of Mr. George Thompson in the cause of oppressed humanity—of the manly and christian deportment by which his course while among us, was ever characterized—also of the ignominious and unmerited abuse, maliciously poured upon him by many citizens of this Republic, and especially by the Anti-Republican editors of many periodicals—and of their endeavors to silence the friends of the slave, and prohibit free discussion—the Anti-Slavery Society of this town, at a meeting, held Dec. 6th, passed the following resolutions, viz.

Resolved, That we regard with entire approbation, the labors of Mr. George Thompson while in this country, in behalf of the oppressed slave—and that we hold in high estimation his character, as a man and a christian philanthropist.

Resolved, That the foul slander with which our friend, George Thompson has been so often assailed—the source of it being considered—reflects honor upon his character.

Resolved, That newspapers friendly to the cause of immediate abolition and in favor of the right of free discussion, deserve the patronage of every friend of liberty—and we feel ourselves bound to discountenance such papers, as aim to deprive us of our lawful, and inherent rights.

Resolved, That we cheerfully recommend the Boston Liberator, and that we will increase our exertions to encourage and sustain it.

In behalf of the Society,
ALBERT G. SWEETSER, Sec'y.

MODERN ANTI-SLAVERY SOCIETY.

At a meeting of the Modern Anti-Slavery Society, Nov. 12th, 1835, the following resolutions were passed unanimously:

Resolved, That we regard with astonishment, and indignation, the conduct of the press, in the city of Boston, which recently, in the case of the *Providence Journal*, violated the rights of private property, trampled on the laws of the land, and set at defiance the authority of the magistracy, and in so doing deeply disgraced itself, and put into the mouths of tyrants and despots, another argument against republicanism.

Resolved, That upon a portion of the newspaper press of Boston, is justly chargeable the guilt of exciting the mob; and that those papers which instigated the riotous proceedings of that lawless assembly, are utterly unworthy of patronage, and deserve the severest reprobation, as dangerous enemies of the country.

Resolved, That we view with painful regret the conduct of some of the editors of prominent religious publications of different denominations, in the free discussion of moral and political subjects; and in our opinion these editors connive at the sale of slavery, and indirectly and implicitly apologize for the same, and for the savage efforts of lawless mobs to put down free discussion and the liberty of the press.

Resolved, That the efforts of interested, designing and 'respectable' men, to instigate mobs to prevent the open and free discussion of what is morally right or wrong, should be held in utter detestation, as rapidly tending to a state of society more to be deplored than absolute despotism.

Resolved, That the violent and disgraceful attacks recently made in Boston and other places, upon the freedom of speech and liberty of the press, evince, not only an entire departure from every principle of true republicanism, but a degree of depravity and atrocity not to be anticipated even from a 'respectable mob.'

Resolved, That all mobs, a mob of 'well-dressed, respectable gentlemen, gentlemen of property and standing' is the most disgraceful.

Resolved, That the more we investigate the cause of Anti-Slavery, the higher it rises in importance in our estimation; that we fully believe it to be the cause of God, the cause of justice and humanity, a cause that must and will, eventually triumph; and that the violent opposition, bitter reproach and unrelenting persecution with which we meet, so far from being a ground of discouragement, should stimulate us to increased and persevering efforts to break every rod of oppression, and cause the oppressed to go free.

Resolved, That we tenderly sympathize with our beloved brethren who have taken the lead in this glorious warfare of spiritual weapons; and that we deeply regret that their disinterested efforts in the cause of justice and humanity, the cause of liberty and equal rights, should be met with so much bitterness and slander, violence and persecution from the 'base mob' of the human race.

Resolved, That we will circulate gratuitously among all professed Christians of this city, a small tract, entitled 'Finney's Duty of Churches, with reference to slavery.'

Resolved, That the foregoing resolutions be published in the *Liberator* and N. E. Spectator.

Attest, HENRY A. WOODMAN, Sec'y.

LADIES' DEPARTMENT.

[For the *Liberator*]

THE MANDATE!

Woman, be silent! though virtue fall, and proud oppression with its galling chains, come stalking on, clanking to thy house, thy fireside, and there be silent!

This is the spirited language, the generous advice, that we, the daughters of New-England, are hearing from the boasted sons of philanthropy; advice, however, which can be little heeded, till they advance some reason why we shall not see, hear, think and speak, when suffering humanity calls for the aid of virtue to investigate suffering, and break the grasp of the iron hand of oppression.

The fireside truly is the proper sphere of our sex; it is the place where our influence must be felt; it is the place for our exertions; and by exerting our influence there, we exert it from the recesses of the earth. But how are we to communicate? The influence of the ignorant is too weak to be felt; therefore, by telling us that we shall not be informed, you tell us we shall have no influence at all. Why shall we not inform ourselves? Why shall we not hear? Is our influence dangerous? Are we seeking power beyond what we can maintain? Are we doing more than the scriptures justify? Are we doing more than to feel for our enslaved sisters—than to feel for them as bound with them? Or are we leaving the sacred enclosure of modesty? Oh! I blush to hear the name of modesty mentioned, when it must be sustained by abhorrent crime—by acts unattractive to feeling, and too cruel for an age of despotism. But—Woman, be silent! says the cold-blooded monster, who does not let the crimes of his condignators be presented to the telescope of feeling, however loudly reason, justice, humanity, may call for their exposure. Is it not enough for them to strive to perpetrate the strong holds of oppression; but must they attempt to baffle the very thoughts, by choking up the source of knowledge? If it is not, let them try the experiment. Let them strive to build them a monument of famed patriotism, upon the ruins of fallen virtue; upon the scattered fragments of stifled intellect. Yes, let them immortalize their names by such detestable acts of disgraceful benevolence to their country. They will be remembered, but to be execrated; and with the incendiary of Ephebus, their names shall be retrieved by infamy from oblivion. Do they suppose, by all their romantic crusades against benevolence, to stop our arguments? Did the ordeal trial, the torture, or the inquisition, frighten Christians from their standard, or stop the heralds of salvation from proclaiming their doctrine to the children of men? No! The trumpet yet sounds, and it will be heard, by females too, till the banner of freedom shall be seen waving unrestrained, over the heaven-selected land. What is woman, when she must be directed by the press what she shall say—hear—and more than this, what she shall think—and when she shall think it? She is a mere thing; an instrument to prepare the grain for the mill of grandeur of man to pulverize. But we have not yet submitted! neither will we, though the arrows of our opponents may be found pointing at our bosom.

I am not bound to conciliate the affections of any man. I am free, and pledge my life, that unless I am deluded, I will be free from men who will not denounce such doctrines at the hazard of life and fortune. There may be errors in our conduct, we grant. But as Dryden exclaimed, 'The errors have not wit enough to fix on them.' We do not deny imperfection as women, or abolitionists; but their zeal in portraying our errors to the world, has led them wide of the object of their aim. That such an astonishing degeneracy of intellect, practice, and principle, should be introduced into a republic, the boasted diamond in the crown of liberty, was beyond the penetration of the most discerning, and the hopes of the most enthusiastic foes of our country.

But such principles are not yet accepted—such a system is not fully established! Such a perversion of justice and law, religion and humanity, has not been adopted as sound principle, by any but

a dopes to self-interest, who are so greedy of gain, that they would devour their country to fill their own pockets. But God grant they may speedily repent, and join with us in the holy warfare of christian love—join in proclaiming peace to earth, and good will to man. The war which we have declared, is for the extermination of sin; but we can safely say, that it is not on American bayonets that we depend, but on the general diffusion of knowledge. We humbly trust, that through the blessing of Heaven, we may be protected from the intemperate rage of those who refer darkness, that their evil deeds may not be made known. May those who go forth to fight or battles, instead of being intimidated by the number of our enemies, consider that there is no restraint with God. He can save by few or many. And I fear for females, that their *not doing*, will be found among their darkest deeds.

ANOTHER GALLANT INTERRUPTION.

The chivalrous example which was set by 'gentlemen of property and standing' in Boston on the 21st Oct. in routing the female anti-slavery meeting, was emulously imitated in Providence on the subsequent Monday, at 3 P. M. by certain individuals, who riotously assembled in front of the Richmond-street meeting-house, in order to disperse a similar meeting of ladies. They did not, however, succeed in their purpose, although they created some disturbance. In a late number of the *Providence Journal* appears a well-written communication, signed 'A Member of the Providence Ladies' Anti-Slavery Society,' in vindication of the principles and objects of the Society, and forcibly rebuking the shameless rioters alluded to. The following is an extract:

'From the above remarks, our friends, and our enemies, (if indeed we have any) will see what is the object of the meeting of the Ladies Anti-Slavery Society. Is there a philanthropist or a christian who will not approve our designs and our course, and bid us God speed! no, we believe there is not one. It was with amazement, mingled with pity and contempt, that we looked upon those men and lads assembled at the door apparently for the purpose of disturbing, if not breaking up our meeting. Notwithstanding we had been apprised in the morning previous, by the circulation of handbills, of the wicked intentions of those individuals, yet we could hardly suppose—yea, were loth to believe that any gentleman could, or would be guilty of such rudeness—as it may be called with propriety, because they were not satisfied with standing in our way and hedging up the sidewalk, but actually sent spies to and fro by the windows, apparently to see what we were about. Was not that rudeness in a high degree? yes, added to insult. We have not heard, neither do we know what was their motive, or what the object they wished to accomplish;—it however, appears obvious that it was no good design. There appeared to be some fifty or sixty of them, while the whole number of Ladies did not exceed thirty-five, rather an unequal contest if numbers were regarded, which happily in this case was not the fact. Moral courage united with female dignity, has ever, and will in almost every instance, put to flight the base intruder. We were truly sorry to see so many bright, intelligent looking ladies unwarily led into so poor company, or at least under such a pernicious influence,—for however comparatively harmless their conduct that day, yet the tendency is bad one; it would seem to prelude to some much worse mischief, should the same leaders see fit to call them to their assistance again. We hope that parents or guardians who regard the respectability of their sons or wards will endeavor to lay some restraint upon them, when a call for a mob is issued; if so, much noise at least will be avoided, and character unsullied by that source. If those persons who appear hostile to our intentions think to deter us from our purpose by threats or insult, or by their appearance among us, they will surely find themselves mistaken. We are not to be deterred—we are not to be frightened—we are not to be flattered from our purpose, nor the use of every lawful means, for the accomplishment of that purpose. It would ill become the professing children of God—the followers of the meek and lowly Jesus, who spent his whole life in doing good,—then did for our redemption, to flinch—to desert—or to fail in such a cause—a cause so holy—so just as this we plead! It would ill become the philanthropist, though a female, whose benevolence does and ever should prompt to deeds of might and valor, to avert from her purpose, when the bondage of millions would be perpetuated thereby.

Our business is to seek to relieve the oppressed—to bind up the broken-hearted—to unbind the heavy burdens, and to induce the slaveholders to let the bond go free, and be free. Now instead of hindering us in this work of benevolence and piety, we trust that some at least, of those gentlemen (for they were the garb of gentlemen) who were arrayed against us, may in future induce their mothers—wives and sisters to come with us, to unite their influence with ours—to lend a helping hand to aid us, and crave with us a blessing from a prayer hearing God.'

BOSTON:

SATURDAY, DECEMBER 19, 1835.

NOTICE TO OUR BOSTON SUBSCRIBERS.

On the 1st of January next, the *Liberator* will be discontinued to all the subscribers in this city who are in arrears for the past year.

Owing to the delinquency of a former carrier, some mistakes will probably occur, which will be promptly corrected by applying at the Anti-Slavery Office, 46 Washington-street, 31 story.

HENRY E. BENSON, Gen'l Agent.

December 12.

HORRIBLE AVOWAL!! ALL OUT NOW!!

The editor of the N. Y. Commercial Advertiser says that he has more than once charged upon the abolitionists, the design of 'provoking a dissolution of this glorious Union,' and that they have thrown the mask off at last. An assistant Postmaster in Virginia gives notice that he has committed to the flames a copy of Human Rights, and gravely asks its editor, 'which of the two do you prefer—a perpetuity of slavery, or a dissolution of the Union?'

And the editor replies, 'The latter, we say, by all odds, if we must choose.' Col. Stone is shockingly affected by this 'treasonable' declaration, and earnestly asks—'Will the really good and patriotic men, who have joined in this fanatical crusade, open their eyes now?' So, it seems, we are not all bad incendiaries or cut-throats—may, we have in our ranks 'really good and patriotic men,' and Col. Stone's certificate of their character. But, alas! with all their patriotism and goodness, they are so blind as not to know that they are associated with wicked conspirators! and the Colonel very properly asks, if they will not open their eyes now! What! rather than lose the company of the base plunderers of more than two millions of our species, will not all patriotic and pious citizens agree to have slavery perpetuated to the end of time? or, rather, till God's thunderbolts shall make this land as Sodom and Gomorrah? How can they put their republicanism in a clearer light, than by continuing to rest the pillars of this Union upon the necks of prostrate millions? Does not the infallible McDuffie assert, that 'domestic slavery is the corner-stone of our republican edifice'? Then, if you take it away, will not the edifice fall into ruins? Therefore, 'Hurra for Slavery without end!' So shouts and so reasons the stony-hearted and unprincipled editor of the N. Y. Commercial. In copying his denunciatory article against 'Human Rights,' the editor of the Fall River Recorder introduces it very pertinently as follows:

'We publish the subjoined to show the fanaticism, not of the Abolitionists, but of William L. Stone, of the N. Y. Commercial Advertiser, the most zealous caterer for that Mobish appetite which has so fully disgraced the land. Though a professed lover of God and his country, he has richly gained the mark of infamy, which will be awarded to him as an enemy to both. Such a man would join a league with the Sultans of Turkey and Morocco to uphold the despotism of Freedom, as it exists in this Union.'

At the close of Mr. Webster's letter to the Antislavery of Pennsylvania, there is a sentence which we mean never to forget. It is a good text, from which to preach against the respectable mobocrats of Boston, until we get a city government, that will be impartial in the administration of the laws for the preservation of order, and the constitutional rights of the citizens; and against southern slavery, until 'that execrable sum of all abominations,' is fully exposed to the abhorrence of all men; and the moral power of the south and the north is combined to overthrow it.

'If,' says Mr. Webster, 'there be among us any so high, as to be too high for the authority of the law, or so low as to be too low for its regard and protection; or if there be any, who by any means whatever, may exempt themselves from its control, then to that extent we have failed to maintain an equal government.'

Tried by this just rule, how glaringly unequal does our government appear!! Here at the north, 'men of property and standing' may do things with impunity, for which other men would be heavily fined and imprisoned. They may issue murderous handbills to infuriate the populace, they may wantonly destroy the property, and assault violently the persons of their fellow citizens, and the government stands by, without making an effort to detect the instigators of the outrage, or to bring to punishment those who were seen to perpetrate it. For such offences, ay, for less than these, men of another description would have been without delay taken into the custody of the guardians of the public peace, and made to feel the stern control of offended justice.

At the south there are more than two millions of men so low, as to be no more regarded or protected by the law, than the domesticated brutes are. More than two millions are there, who may suffer the greatest injuries from those who are of the higher caste, and have no redress. Indeed, should they dare to approach a court of Justice to prefer a complaint, they would be spurned from it by the magistrate, and probably receive some instant punishment for their insolence, in presuming to complain.

What nation on earth presents a more glaring example of unequal government, than our own, when looked at in the light of Mr. Webster's wisdom?

ENCOURAGING.

The following is an Extract from a letter, dated Nov. 7, lately received from a distinguished Unitarian clergyman in the interior of Massachusetts.

'I have heard of the shameful scene, which was exhibited in Washington-street some weeks ago. No doubt it has already increased the friends of abolition. A gentleman of my acquaintance was in the city at that time. He had previously been prejudiced against the abolitionists; but that scene changed his views and feelings. I have read Miss Grimké's letter to Mr. Garrison. It did my soul good. I felt glad to know that T. S. Grimké, though absent, was still represented on the earth so faithfully by his sister. May heaven spare her! I have read of what Mr. Jackson has done in behalf of the glorious cause. I have read it with an indescribable pleasure, and with heartfelt gratitude to God. I think he will never regret it. Miss Martineau and her companion, it seems, had the boldness to attend that meeting, and she has highly offended many by so doing. But there are not a few, I trust, who will regard her conduct with approbation.'

'I suppose there are many editors of newspapers who stand ready as soon as it is pretty certain that abolition sentiments will become popular and prevalent, to take the 'Vicar of Bray' side, at a moment's warning. I see that the tone of several papers has changed considerably.'

'I learn by some of my city friends, and also by the papers, that Dr. Channing has published a pamphlet on Slavery. I hope to be able to see it before many days. I feel very anxious to know just what his thoughts are on this important subject. Doubtless his publication will influence many minds.'

'Last Friday evening, I attended an anti-slavery lecture in Roxbury, four or five miles distant from where I live. There was not a large, but a very attentive audience, and it was pleasing to see even so many congregated for such a worthy purpose. A Mr. Scott, (a Methodist preacher I believe,) was the lecturer. I never saw him before; and if I never see him again, I think I shall always remember him. The gentleman who carried me to the lecture, as well as myself, were highly gratified by the discourse. I hope Mr. Scott will often repeat that lecture. It will leave deep impressions; I trust it will do great good. It seems that all the Methodists have not followed the advice of Dr. Fisk. I am glad of it; and I hope that the Doctor, when he returns from England, will employ his fine talents and increased learning in pleading the cause of the oppressed.'

PROGRESS OF ABOLITIONISM.

Five years ago only one paper, the *Liberator*, then about half the size of the present sheet, advocated the doctrine of immediate emancipation. Now there are thirty-six papers in our country, which openly defend our doctrines and measures. Others are on the fence. And many more 'find it expedient' to admit articles in favor of these doctrines, though their hearts are against them.

PRACTICAL HATRED OF SLAVERY.

An estimable friend, in a pleasant epistle to us, thus humorously describes the zeal, confidence and activity of the real friends of freedom and the uncompromising enemies of slavery—to wit, the 'incendiary' abolitionists:

'What restless fellows these fanatics are! In the packet—the stage-coach—the steam-boat—the rail-car—by the way side—in the dining-hall—in the parlor; morning, noon, and evening; at all times and in all places, whenever and wherever they can find any body to talk with; these incorrigible, impertinent, intermeddling, teasing, obstinate, indefatigable stirrers up of sedition, and turners of the world upside down, are incessantly dinning Abolitionism into all ears—are continually battling about their absurd and incendiary doctrines, till there is scarce a nook or a by-place in the whole land, where a poor persecuted, slandered and vilified slaveholder, or a compassionate and benevolent apologist for the unfortunate inheritors of a peculiar system, and delicate domestic relations, can rest his unhappy head in peace. Well! there's one consolation. When our wise legislators have enacted a law, 'commanding' the incendiaries 'not to teach nor to speak' of these obnoxious sentiments, they'll have to shut up their mouths, and then we may possibly have some quiet in the land. We never shall till then, that's flat—unless the 'best of all domestic regulations,' should be abolished, and the country plunged in civil war, anarchy and confusion, to please these unreasonable and unrighteous agitators!'

QUITE A CONTRAST.

On the same day we received two epistles of a directly opposite sentiment, as the following extracts from both, set in parallel antagonism, sufficiently evince:

LOOK AT THIS.
'As my subscription is, I believe, paid up to the end of the present volume of your paper, I will thank you to stop my receipt of it now. It is not that we differ, I think, on the great and holy subject of the freedom of man, but I cannot any longer enjoy your paper, nor allow it to be read by my boys, (the writer is an instructor of youth,) in consequence of its unchristian, unchristian abuse, as I think. Hard arguments, I am willing to use; hard knocks, I am willing to receive; [?] but hard words—they are too childish for men, too low for the christian. I have waited long, hoping it would improve, but it is in vain. Your late abuse of the Mayor determined me. "It is written, Thou shalt not speak evil of the ruler of thy people."'

THEN AT THIS.
'Our holy cause needs true hearts, tried hearts, firm hearts, and bold hearts. I think if ever strong language, strong sentiments, and strong measures were necessary, they are required at this moment. The least compromise, even so much as to omit a strong word, or to soften a sentiment, to conciliate the good will of those who are opposed to us, would be decidedly wrong. I hope not one soul will join our ranks till they have so far seen and felt the sin of slavery, as to feel that all which you, or father Bourne, or any one else, has ever said about it, is tame and insipid; then there will be no shrinking—no temporising. So far from being the least moved by the violence and murderous spirit of the times, I would speak the louder, the clearer, the plainer, the bolder. I would have our brethren throw themselves right on God, and set at naught all fear of man, and speak and act on the dreadful, God-defying sin of slavery, as though none heard but God.'

We have but a word or two to add, by way of comment. The 'abuse of the Mayor,' which has stimulated our friend in the left hand column to discontinue his paper, is contained in the communication of 'Hancock,' written by an esteemed clergyman. If our friend deemed his strictures unmerited, instead of hastily stopping the *Liberator*, why did he not send us a rejoinder? And besides—be it remembered, that we have admitted into our columns two communications in opposition to 'Hancock'—so that the score is settled. We do not consider the quotation from scripture as at all pertinent.

Our other friend is a clergyman, who a few months since was violently opposed to us.

FRIEND LUNDY AT HIS POST!

Our veteran friend in the abolition cause, BENJAMIN LUNDY, has resuscitated his paper, the 'Genius of Universal Emancipation,' the receipt of which, from the city of brotherly love, we acknowledge with all a brother's thankfulness and exultation. He is once more, therefore, at his editorial post, as racy, bold and eloquent in his pieces as ever—and there we could hope he may remain until the abolition of slavery—but he already talks, if circumstances should permit, of taking another journey to Matamoros about the first of February, 1836, at the head of a colonial expedition of free people of color and emancipated slaves. Still, he assures the public that the *Genius* shall be published as long as he lives.

IN THE PRESS.

A new work entitled the *ANTI-SLAVERY DAILY*, of the size of the 'Daily Food,' 64 mo. 188 pp. containing a text for each day in the year, with an appropriate verse, or extract from some author on slavery. Price 12 1-2 cts. single, with a suitable discount by the quantity. The work will be published the first week in January, and be for sale at the Anti-Slavery Office, New-York and Boston.

A NEW PAPER. We welcome upon our exchange list, the first number of 'THE INDEPENDENT WEEKLY PRESS,' which has made its appearance in Philadelphia, published by Mr. LEWIS C. GUNN. It carries boldly upon its front three good mottoes: 'Knowledge is Power'—'Righteousness exalteth a Nation'—'The Right of Free Discussion, given to us by our God, and guarded by the Laws of our Country.' Its characteristic features are to be Literary, Scientific and Moral. The editor is a decided friend of the working-men, and of emancipation. We trust this paper of Mr. GUNN will obtain a good report throughout the land.

'A Friend of Liberty' is on file for insertion.

We have received, and shall publish in our next, with great pleasure, (especially for the enlightenment of the Hon. Harrison Gray Otis,) the First Annual Report of the Providence Female Juvenile Anti-Slavery Society.

For a few weeks past, the location of the editor has been such as to deprive him of the opportunity of reading the proof-sheets of the *Liberator*. For some time to come, he will be in the same situation. This must serve as an apology for the typographical and other errors, that have been or may yet be in the paper. A few occurred in the last number—such as 'betakes' for 'betokens,' &c., but it is seldom now while to make signal corrections in a newspaper.

Our correspondents must be careful not to speak in editorial phraseology, as did the reviewer of Dr. Channing's work on Slavery in the last number of the *Liberator*, thus:—'The chapter are shall shortly publish entire.' Of that work we shall shortly express our opinion.

MARRIED.—On the 19th ult. by the Rev. Mr. Riddle, Mr. Benjamin P. Colder to Miss Mary Frances, only daughter of J. B. Vashon.

Accompanying the above announcement we received a very handsome slice of pound-cake, thereby giving the whole office a rich treat. We return our most hearty thanks to the happy pair, and hope that they may enjoy the good things of this life, and always remember 'that it is not good for man to be alone.'—*Pittsburgh (Pa.) paper.*

Mr. VASHON is highly respected at the West, and is one of its most enterprising and indefatigable citizens. He is a colored gentleman, moreover—one of that race who are said to be little superior to apes and baboons! On the day of the riot in Boston, he dined at my house, and the next morning called to see me in prison, bringing with him (as a present) a new hat for me, in place of the one that was cut up by the knives of 'men of property and standing from all parts of the city,' or their tools.—*El. Liberator.*

PROSPECTUS

OF THE LIBERATOR. VOLUME VI.

The *Liberator* is identified with the rise and progress of the Anti-Slavery cause. Five years ago, with but a single ally, (the *Genius of Universal Emancipation*), it commenced the warfare against American Slavery, and in favor of the immediate emancipation of more than two millions of our fellow-countrymen, unjustly held in abject servitude. At that period, the conflict seemed to have reference exclusively to the freedom of our colored population, but it has recently assumed a new and more alarming aspect, affecting the safety, happiness and liberty of the entire white population. The south demands of the north, the passage of laws, making it a treasonable act for any of our citizens to speak or print any sentiments in opposition to her vast system of oppression, robbery and soul-murder; and she declares that nothing else will satisfy her! If the struggle, therefore, was ever strictly a partial and local one, it has ceased to be so any longer: it is now a struggle between Right and Wrong—Liberty and Slavery—Christianity and Atheism—Northern Freedom and Southern Task-masters. The great question to be settled is not whether 2,500,000 slaves in our land shall be either immediately or gradually emancipated—or whether they shall be colonized abroad or retained in our midst—for that is now a subordinate point; but whether freedom is with us—THE PEOPLE OF THE UNITED STATES—a reality or a mockery; whether the liberty of speech and of the press, purchased with the toils and sufferings and precious blood of our fathers, is still to be enjoyed, unquestioned and complete—or whether padlocks are to be put upon our lips, gagged into our mouths, and shackles upon that great palladium of human rights, the press; whether the descendants of the pilgrim fathers, the sons of those who fell upon Bunker Hill and upon the plains of Lexington and Concord, are to fashion their thoughts and opinions, and to speak or be dumb, and to walk freely or with a chain upon their spirit, and to stand upright or to crouch the knee, and to obey Jehovah or worship Mammon, at the bidding of southern slave-drivers and oppressors; whether the Constitution is to hold the broad banner of its protection over the head of the humblest citizen, or whether it is a piece of worthless parchment, a mere counterfeit note of the Bank of Liberty; whether the truths of the declaration of Independence are still to be acknowledged as 'self-evident,' and valuable beyond all price, or whether they are to be regarded as ingenious fictions—mere 'rhetorical flourishes'; whether Equity, and Law, and Public Order are to be enforced, irrespective of political or religious opinions—or whether Jacobinism, Anarchy and Confusion are to reign in our midst, to the prostration of all that makes life a blessing and society desirable; whether citizens, guiltless of crime, are to walk without molestation, and to repose without danger, and to assemble together without hindrance—or whether they are to be seized with impunity by lawless ruffians, dragged ignominiously through the streets, thrust into prison, and forced to fly from the endearments of home, for self-preservation; whether, in short, we have a country—a free country—in deed and in truth—or whether we are living under a despotism more intolerable than Greece or Poland ever felt, and as bloody and atheistical as was that of Robespierre. It is a question of life and death to this nation—of christian freedom and abject bondage—that we have now to decide. We rejoice and thank God, that it assumes such a shape, and is presented at such a crisis. The people—blinded and misled for a time—will in the end see and decide aright. Wo, then, to their deceivers! A tide of indignation shall sweep them from the high places of power, and sink them into the lowest depths of infamy, with Pharaoh and his hosts.

It is a conceded point, on the part of the southern slaveholders, that slavery and the freedom of the press cannot exist together. One or the other must be given up—and that, too, speedily! The issue we do not fear. THE TRUTH that we utter is impalpable, yet real: it cannot be thrust down by brute force, nor pierced with a dagger, nor bribed with gold, nor overcome by the application of a coat of tar and feathers. THE CAUSE that we espouse is the cause of human liberty, formidable to tyrants, and dear to the oppressed, throughout the world—containing the elements of immortality, sublimity as heaven, and far-reaching as eternity—embracing every interest that appertains to the welfare of the bodies and souls of men, and sustained by the omnipotence of the Lord Almighty. THE PRINCIPLES that we inculcate are those of equity, mercy and love, as set forth in the glorious gospel of the blessed God—without partiality and without hypocrisy, and full of good fruits. We can neither suffer ourselves to be enslaved, nor can we see millions of our own countrymen pining in a worse than Egyptian bondage, without exerting all our intellectual and moral power to effect their emancipation.

The sixth volume of the *Liberator* commences on the 1st of January, 1836. Hitherto, the paper has not had an adequate support. We make our appeal to all who love liberty for themselves and the world. Will they help us by their subscriptions, to continue the warfare against slavery, until every fetter is broken, and every slave set free? Nothing but the want of means to continue it, shall cause us to stop the *Liberator*, let the consequences, or penalties, or prohibitions, be what they may.

GARRISON & KNAPP.

TERMS.—The *Liberator* is published every Saturday, at No. 46, Washington-street, at two dollars per annum, payable IN ADVANCE.

LITERARY.

LINES

Written on the death of Thomas S. Grinle.

Yes, thou art gone! but I lament thee not,
Save for the deep, dark chasm thou hast left
In hearts that loved the well. Thou wast
The bright and glowing centre, round which
In sweet attraction, reverence and love
Were gathered, all whose privilege it was
To call thee husband, father, son or brother;
Thou wast the firm and upright oak, around
Whose noble trunk were wound the fond affections
Of a tender wife. Thou wast the wall
Against which the olive branches of communal love
Were trained for shelter and support.
Thou wast a Mother's joy, her earthly crown,
Her staff to lean upon, her sympathizing friend,
Her counsellor, her solace in the downward path
Of life. Thou wast thy sister's father, friend,
And brother, in all the broad acceptance
Of that term. Yes, thou art gone!
The sad reality beats heavy on the desolated
Heart of many a sorrowing relative, who leaned
Upon thy gentle arm in this world's wilderness.

Yes, thou art gone! but I lament thee not,
Save for all thy fellow-men have lost
In thy removal from a field of labor,
'Wide as the world and boundless as eternity.'
Peace was the theme which filled thy heart;
And often dwelt on lips on which was ever found
'The law of kindness.' The holy cause
Has lost in thee a faithful advocate and friend.
Christian education too, may mourn o'er that
Of which thy death has robbed her—her most en-
gaged and her boldest friend. For thee it was reserved
With iron grasp to shake the semi Pagan,
Semi-Christian plans which mar our age.
Lest, did I say? O, no! though dead,
Thou yet shalt speak. The springs of wisdom
Hidden in the pages thou hast penned, have not
been frozen by the cold and icy hand of Death!
But shall in future time unceasing rise and flow
In all the fulness of a brother's love, to water
And refresh the rising race, and generations
Yet unborn! Lest, did I say? O, no!
The light which burst in such effulgent
Brightness from thy soul, came down
From Heaven, and is destined, I believe,
To awaken calm and deep research into
The numerous evils which society still loves,
And even good men are afraid to part with.
Yes, thou art gone! but I rejoice to think
That though no longer here, the influence
Of thy pure and peaceful spirit will be felt.

But why should I lament thee not—
Save for all thy friends, thy fellow-men have lost?
Where art thou? In the dark and narrow grave
'Tis true thy ashes sleep in the cold bosom
Of thy mother Earth, 'tis the house appointed
For all living,—but thy redeemed spirit
Is not there. O, no! I look not at thee
In the grave—there lies the mortal part alone,
The casket only, which enshrine'd as bright a gem
As ever glitter'd in a nation's crown.
In Heaven I behold thee now, before
Thy Father's throne, presented with exceeding joy
By Him, in whose atoning blood thy garments
Have been washed. I see thee now,
'With songs and everlasting joy upon thy head,'
A crown of glory too—a victor palm branch
In thy hand, and golden harp. There, there
With all the 'spirits of the just made perfect,'
Dost thou stand and ceaseless sing
The song of Moses and the Lamb.
I sorrow not as one who hath no hope;
I look not at the things which mortal eye
Can see, but I behold with Faith's mysterious
Power, 'the things which are not seen,'
'Eternal in the Heavens.'

And now that thou art gone—
O! may the blessing of Almighty God
In rich abundance rest upon thy wife,
Thy sons, thy mother, and thy sisters, all,
A solace in former years the patriarch sued
For Isaac's life as well as Isaac's weal;
So now (tho' dust and ashes lie before thee am)
In humble faith and living hope, his brother's care
Be an an- with the fervor of a sister's love
Sweetest, O Lord! they too may live before Thee,
And their latter end like his may be.

A. C. G.

[From the Philadelphia U. S. Gazette.]

COME HOME!
BY A SISTER, TO A LONG ABSENT BROTHER.

Come home!
Would I could send my spirit o'er the deep!
Would I could wing it like a bird to thee,
To commune with thy thoughts, to fill thy sleep
With these unwearied words of melody—
Brother, come home!

Come home!
Come to the hearts that love thee, to the eyes
That beam in brightness but to gladden thine;
Come where fond thoughts like golden incense rise,
Where cherished memory rears her altar shrine—
Brother, come home!

Come home!
Come to the heart stone of thy earlier days;
Come to the ark, like the over-ruled dove;
Come with the sunlight of thy heart's warm rays;
Come to the freewheel circle of thy love—
Brother, come home!

Come home!
It is not home without thee; the lone seat
Is still unclaimed where thou wert wont to be;
In every echo of returning feet,
In vain we list for what should herald thee.
Brother, come home!

Come home!
We've nursed for thee the sunny buds of spring,
Watched every germ a full-blown flower rear,
Saw o'er their bloom the chilly winter bring
Its icy galleons, and thou art not here—
Brother, come home!

Come home!
Would I could send my spirit o'er the deep!
Would I could wing it like a bird to thee,
To commune with thy thoughts, to fill thy sleep
With these unwearied words of melody—
Brother, come home!

[From the Religious Offering.]

GOD ANGRY WITH REBELLIOUS NATIONS.

Therefore, thus saith the Lord God: I will even send
a stormy wind in my fury; and there shall be an
overwhelming shower in mine anger, and great hailstones
in my fury to consume it.—Ezek. xiii. 13.

Oh, God! when nations rise against thy power,
And stand with haughty and rebellious eyes;
Then do the angry, maddening thunders lower,
And stormy lightning cleave the trembling sky.
Oh, who, unscathed, thy vengeance shall defy,
Thy day of desolation, blood, and flame?
Jehovah is not man, that he should lie,
And see dishonor put upon his name.
He hurled haughty Babylon in dust,
E'en his beloved Zion felt the rod;
There is no hope, no confidence, no trust,
But in the favor and the arm of God.
His friends are safe, secure from every foe,
His enemies shall bow, and fall beneath his blow.

MISCELLANEOUS.

REV. NATHANIEL PAUL.

The following notice of the above individual is communicated by the author of a series of letters, entitled 'Travels in England, in 1833-34,' which appeared in the New Bedford Daily Mercury, and were extensively copied. To the maligners of George Thompson, the statements it contains, afford a humiliating lesson.—*Lowell Times*.

Mr. Paul arrived in England about October, 1832. His avowed object was to collect subscriptions to afford those colored persons who were desirous of leaving the United States for Canada, where they were promised equal rights of citizenship with the white population, the means of forming a settlement, now known as the 'Wilberforce Settlement.' To this end he delivered lectures in every principal city and town throughout the kingdom. I heard him lecture at Devizes, Melksham, and Calne in Wiltshire to overflowing audiences. His lecture comprised a description of slavery in the United States, and the lecturer made an earnest appeal to his English auditors to abolish slavery in the British Colonies, which he denounced in the strongest terms; styling the planters, 'traffickers in human flesh,' &c. and as unworthy of the name of Englishmen as his own countrymen who supported the same infamous trade. That Mr. Paul's statements contributed most materially to accomplish the glorious measure of slave emancipation in the British dominions in the opinion of every friend to the abolition party in England, and one which I have repeatedly heard expressed in different parts of that country. The vivid picture which he drew of slavery, coming, as it did, from so undoubted a source, gave a new and final impulse to the public sentiments on the subject. In several towns he organized anti-slavery societies, of which he was elected the honorable chairman. Every where his reception was in the highest degree courteous, the profoundest attention was paid to his sentiments, and large sums were cheerfully contributed by English assemblies (O these foreign incendiaries!) to enable native Americans to remove from the atmosphere of republicanism and slavery, to a soil where they could enjoy their in-born rights and the privileges which their native country denied them.

I have had opportunity enough of knowing that of all the BUGBEARS, which the friends of slavery, and paid panders of corruption have created to frighten the ignorant and silly, and prejudice the mob against abolitionists, that of charging Great Britain with purposely fomenting divisions on this subject, for political ends, is the most ridiculous and visionary. The charge is without a shadow of foundation, and is strongly at variance with another allegation coming from the same source, viz. that the persons who employ their emissary on this important mission are made up of 'fanatical females,' 'old maids,' &c. I am well persuaded that nothing was further from the intentions of that party. The friends of humanity in England having accomplished the long desired wish of their hearts, naturally cast their eyes to those millions in America who still pined in slavery, and viewing the more circumstances of a national partition as no bar to the extension of their benevolent work, resolved from the purest and most disinterested motives to forward the cause of humanity in the United States. The persons with whom this measure originated are the very last who would dream of such a piece of political Machiavism as that attributed to them by the Boston Atlas, and similar prints.

The name of the American Paul is rendered dear to every friend of humanity in Great Britain, and his memory is enshrined in the grateful remembrance of the emancipated race whose fathers he has assisted to unloose. The same motive which impelled the English nation to emancipate her half million of slaves at the enormous sacrifice of a hundred million dollars, that same motive, the most noble in the human breast, instigated her children in the true spirit of chivalry to commission one of the society's most eloquent and active members to convey to their brethren in America the expressions of their warmest sympathy, and tender the assurance of their willingness to co-operate with them in their work of mercy. Though I do not think Mr. Thompson's visit altogether a well advised step, yet contrasting his reception with that of Mr. Paul, under circumstances so similar, the result is anything but flattering to the American nation.

The greatest mistakes are entertained relative to the English nation. The united testimony of every American traveller exhibits the people of that country as entertaining the most friendly and conciliating sentiments toward their 'countrymen' in America, to use the term of a popular English orator at a late London caucus. Bowed down as she is, with taxes, depressed in her trade, overburdened with paupers, and engrossed (as she will be for half a century to come), in her own domestic concerns, it is with difficulty she retains her present colonial possessions, and to seek after foreign and uncertain conquests is furthermore from the wishes of the nation. To war with America under any possible circumstances, would not be entertained in moments of the most diseased and frenzied mental aberration of a single man in the country. There is no disposition for such a thing on the part of the government or the nation. The Tory faction of England is weak, powerless, and paralysed. Thrice, within a recent period, has a Tory Ministry been driven from power by the frowns of an indignant people, whose hatred for the party that advocated war with the United States, is settled, fixed and deep. Does not the Editor of the Atlas know that slavery in America and in the West Indies commenced existence at ONE AND THE SAME TIME, that the upholders of slavery in this country, lay the blame of it on England, and that its continuance in the United States is as dishonorable to the English nation as to the people of America. But the whole charge is too contemptible for refutation, and exhibits the Editor of the Atlas as no less distinguished for his ignorance of English History than for the obtuseness of intellect which he has uniformly displayed.

THE ISLAND OF NEW YORK. We understand it is ascertained by actual survey, that this island comprises thirteen thousand acres, and it is estimated that one thousand will eventually be added to it by extending into the rivers and filling up of marshes. The first thousand acres is comprised in the line below Grand-street, from river to river—from Grand-street to Twenty-first-street there are two thousand acres. In these three thousand acres, it is supposed there are yet vacant lots sufficient to accommodate not only the whole present population of the island, but enough more to make up the number of 600,000, or the number of 100,000 inhabitants to one thousand acres, allowing about the same density of population that now exists below Canal-street. It may be seen from this, that the whole island is capable of accommodating nearly a million and a half of inhabitants; and if our population continues to increase in the same ratio it has done for the last thirty or forty years, the island will be filled to its whole extent, in a period of less than half a century.—*Mercantile Advertiser*.

MORE LYNCH LAW.—The Constitutional and Anti-Fanatical Society of New Orleans has lately issued a decree of banishment against Mr. Jacob Bodger, under a charge of unlawful connection with slaves. Mr. Bodger, for 12 years a resident of New Orleans, and a highly respectable man, had determined to obey, remaining, however, long enough to clear his character before the proper tribunal.

PEACE ON EARTH—GOOD WILL TO WARDS MEN.

It was with the most heart-felt delight that we recently published in the Liberator, the resolutions adopted by a Synod in Michigan, in opposition to war under any circumstances, whether offensive or defensive. We are as highly gratified in copying the following resolutions on the same subject, which were unanimously adopted by the Massachusetts Christian Conference, held in Swazey, on the 24 Tuesday in October:

The following preamble and resolutions on the subject of peace, were offered by P. R. Russell of Lynn, and seconded by Wm. H. Taylor of Fair Haven.

Resolved, That our Divine Master is emphatically the Prince of peace, and interdicted every disposition among his followers to appeal to arms, either for the vindication of their honor, or the redress of their wrongs; and whereas the religion of this glorious Redeemer is in its very genius a religion of forbearance, forgiveness, benevolence and love: Therefore,

Resolved, That the practice of physical war among individuals, or nations, is a sin against God, and ought to be immediately and forever abolished.

Resolved, That the practice of war among Christian Nations is one of the greatest obstacles to the universal spread and triumph of the gospel.

Resolved, That it is the solemn duty of all the disciples of the Prince of Peace, and more especially of all the ministers of his religion to use their influence to quell the war spirit in our world and promote a spirit of peace.

Resolved, That the American Peace Society, as it has for its object, co-operating with Peace Institutions in European countries, the entire abolition of those bloody and inhuman scenes which are exhibited on the battle field, by the diffusion of light on the whole subject, and arousing the Nations to the policy of peace, is eminently entitled to the sympathy, co-operation and prayers of the Christian Church.

Resolved, That we ardently desire a Court of Nations, where every National dispute may be amicably adjusted.

Resolved, That this Conference recommend all ministers of the Christian Connection, to unite with the seven hundred and thirty-nine Ministers of the various denominations of believers who have already pledged themselves in their praiseworthy resolution, to preach at least once a year, near the 25th of December, on the evils of Physical war, and the duties and blessings of Peace.

WAR. What a picture of horror does the following paragraph present! What blood spilt! What money expended to enable man to butcher his fellow men!

'Since the year 1000, there have been 24 different wars between England and France, 12 between England and Scotland, 8 between England and Spain, and 7 with other countries—in all 51 wars! There have been six wars within 100 years, viz:

'1st war, ending 1607, cost 21,500,000, 100,000 slain, 50,000 died of famine.

'2d war began 1702, cost 43,000,000. Slain not ascertained.

'3d war began, 1739, cost 48,000,000. Slain not ascertained.

'4th war began, 1756, cost 111,000,000. Slain 250,000.

'5th, American war, began 1775, cost 139,000,000. Slain, 200,000.

'6th, last war, began 1793, cost 750,000,000. Slain 2,000,000 amongst all the belligerents.

At the conclusion of the war which ended in 1607, the national debt was 21,500,000. At the conclusion of the last war, in 1816, the national debt amounted to no less than 1,050,000,000.—*London Times*.

DANGER OF CONSCIENCE.

'We are of those who believe the South has nothing to fear from a servile war. We do not believe that the abolitionists intend, nor COULD THEY IF THEY WOULD, excite the slaves to insurrection. The danger of this is remote. We believe that we have most to fear from the organized action of the CONSCIENCES and fears of the slaveholders themselves; from the insinuation of their dangerous heresies, into our schools, our pulpits, and our domestic circles. It is only by alarming the CONSCIENCES of the weak and feeble, and diffusing among our own people a morbid sensibility on the question of slavery, that the abolitionists can accomplish their object. Preparatory to this they are now laboring to saturate the non-slaveholding States with the belief that slavery is a 'sin against God'; that the 'national compact' involves the non-slaveholders in that sin; and that it is their duty 'to toil and suffer, that our country may be delivered from what they term 'its blackest stain, its foulest reproach, its deadliest curse.'

'It is not enough for them [the abolitionists] to believe that slavery has been entailed upon us by our forefathers. We must meet the question in all its bearings. We must satisfy the consciences, we must allay the fears of our own people. We must satisfy them that slavery is of itself RIGHT—that it is NOT A SIN AGAINST GOD—that it is NOT AN EVIL, moral or political. To do this, WE MUST DISCUSS THE SUBJECT OF SLAVERY ITSELF. We must examine its bearing upon the moral, political, and religious institutions of our country. In this way, and this way only, can we prepare our own people to defend their own institutions.

'We hold that our sole reliance is on ourselves; that we have most to fear from the gradual operation on public opinion among ourselves, and that those are the most insidious and dangerous invaders of our rights and interests, who coming to us in the guise of friendship, endeavor to persuade us that slavery is a sin, a curse, an evil. It is not true that the South sleeps on a volcano—that we are fearful of murder and pillage. Our greatest cause of apprehension is, from the operation of the morbid sensibility which appeals to the CONSCIENCES of our own people, and would make them the voluntary instruments of their own ruin.

'The friends of liberty, and the advocates of a limited government in this country, have to meet the question boldly. The question of slavery itself, has to be met. If slavery is a sin, an evil, a curse, THEN IT IS THE DUTY OF EVERY GOOD CITIZEN TO UNITE IN DEVISING WAYS AND MEANS OF ABOLITION. We are not satisfied with any expression of public opinion in any of the Northern States, which shall assume that it is either a sin, a curse or an evil.'—*U. S. Telegraph*.

MORE LYNCHING. The subjoined is from the St. Louis Bulletin, of the 21st ult.

'Fuller and Bridges, the men suspected of having kidnapped Major Dougherty's slaves, were apprehended on Monday last, and as the law does not provide for the punishment of such violations of the rights of property, a number of our most respectable citizens took the gentlemen to a retired spot, about three miles from the city, and by force of persuasion, induced them to confess having been instrumental in causing the slaves to run away. They were soundly flogged, or in other words—lynched, and set on the opposite side of the river, with the positive assurance that, if they were again found within the limits of the State of Missouri, their fate should be death by hanging.'

WILLIAM L. STONE.

O Jack-a-dandy! 'did you ever!' WILLIAM L. STONE apologizes for using 'foul and abusive epithets!' and says it was done through 'inadvertence!' Just hear him once:

'Inadvertence.—In the haste of giving out copy on Saturday, an article from a Boston paper, respecting George Thompson, was inserted, in which the epithet 'scoundrel' is twice used. Those words escaped our observation, or we should have stricken them out; for however grave the errors, or reprehensible the conduct of this man, we would abstain from applying foul and abusive epithets to him.'—*Com. Adv. Oct. 19*.

This is like a fish-woman apologizing for the use of obscene language. No doubt it 'escapes her observation,' sometimes, when she is in a hurry. The profane swearer, too, we suppose, utters many an oath, without stopping to count his fingers, when in a great hurry. So of the common drunkard; in his 'haste' he often times takes a glass too much. But we should not think an apology, from either of these, amounted to much, especially if their vicious habits were of long standing. Nor do we think much of the protestations of an editor whose habitual use of 'foul and abusive epithets' has long been notorious, that their employment, on a particular occasion, was attributable to 'inadvertence.' No tiger ever pounced upon his prey with a more settled purpose of tearing it in pieces, than William L. Stone has evinced ever since the landing of George Thompson upon our shores, of destroying him. To this end he has applied abusive epithets to him almost as often as he has repeated his name. To this end he preferred a charge against him, which if true, justified the application of the epithet 'scoundrel' to him; and if false, as most likely it is, no term of reproach, that our language can furnish, should be deemed 'foul and abusive,' when applied to its author. How despicable is it, then, to make a show of magnanimity by retracting 'epithets,' when, at the same time, he is rummaging among the students in an eastern Theological Seminary, for backers to a 'foul and abusive' calumny.—*Republican (N. Y.) Monitor*.

WHERE IS GEORGE THOMPSON? We can scarcely open a paper but we find the caption to this article paraded in glaring capitals, 'Where is George Thompson?'—gone to Europe, from Boston. Where is George Thompson?—in Salem. Where is George Thompson?—in Eastport; and where is George Thompson?—here, there, every where,—and no where. We ask the simple question, Where business is it, where George Thompson is? Is the man a malefactor?—has he robbed, or murdered?—If not, why pursue? Because his opinions differ from others, and because he has expressed those opinions? We, too, differ from others in opinion, and heaven knows we are free to express those opinions. But we are for this to be hunted—to have the hue and cry raised about our ears? We doubt the expediency and the propriety of many of the measures of the abolitionists, at the present time; and we equally doubt the expediency, the propriety, or the right, to hunt a man down for the open and manly expression of his opinions, whether right or wrong.—*Bangor Mechanic*.

Liberia.—Extract of a letter from an intelligent citizen of Monrovia, to his correspondent in this city, dated Sept. 25th, 1835: 'There are more than 50 persons wishing to go to Sierra Leone, some begging for help to pay their way, and others weeping whenever you touch upon their sufferings in Africa. It is enough to draw tears from the rocks. It is currently reported that the poorer class are in a suffering state at Edina. Dr. Skinner has done nothing to help them, because they voted contrary to his views. Can you not let their case be known, that some aid may be sent to them, as well as to the Cape de Verd sufferers?'

The Baptist missionary's wife, and the young woman who accompanied the Rev. Mr. Seys, are both dead. I am sorry to inform you of the loss of Mr. Johnston's schooner at Sagaree [a small native port in the bay, above Grand Cape Mount]. She went safely on shore, but the natives cut her up. The supercargo is still there buying wood [camwood] with his cargo which he saved. 'Provisions still continue very scarce.'—*N. Y. Evangelist*.

Conversion of Africa.—We learn from the Colonization Herald, that a vessel has been sent from Philadelphia to Bassa Cove, laden with various articles of merchandise, to supply the wants and necessities of the infant colony, founded at that place by the societies of New York and Pennsylvania, and to enable the colonial government to make a more extensive purchase of territory along the coast and in the interior. The government of the United States have also forwarded by her, four small guns, fifty muskets, and a complete supply of ammunition, for the defence of the Colony.

King Joe Harris must be converted now, with all his people, or—*Ibid*.

The Legislature of Missouri passed a law, authorizing courts to grant licences to free colored people to reside in that state, under certain restrictions—those excluded from a licence, who are not slaves, are to be expelled. All free blacks between 7 and 21, are to be bound to some service until they are 21, but they shall not put a colored with a white apprentice, without consent of parent or guardian of the latter. The following is the standard by which to judge of the color:

'Every person, other than a negro, of whose grandfathers or grandmothers any one is or shall have been a negro, although all his or her other progenitors, except those descending from the negro, shall have been white persons, who shall have one fourth or more negro blood, shall be deemed a mulatto.'

The Home Temperance Society of Middletown composed exclusively of the colored population of that city, have passed the following total abstinence Resolved:—

1st. Resolved, That it is the immediate duty of the colored population of Middletown, to be more actively and efficiently engaged in the cause of Temperance.

2d. Resolved, That the cause of Temperance is one in which the interest of the whole colored population is involved, and which ought to receive their united and efficient co-operation.

3d. Resolved, That the members of this society abstain entirely from the use of wine and cordials as a common drink.

Our colored brethren will 'go ahead' of us if this cause, if we are not energetic.

Wm. Sherwell, Esq. one of the most eminent merchants of Gibraltar, an Englishman, was sentenced at that place, Oct. 3, to three years hard labor in the garrison, for aiding and abetting a slave called the Cassador, by purchasing arms, ammunition, &c. His property, said to amount to between \$300,000 and 400,000 was confiscated. The slave had been condemned.

The New Orleans Union expresses the opinion that the Legislature of Louisiana will, at its next session, enact a law forbidding the owners of slaves from emancipating, without the express condition that they shall be sent to Liberia.

Cruel Case of Robbery.—A son of the celebrated colored clergyman, the Rev. Mr. Haynes, of Vermont, was at New York last week to obtain contributions for the relief of his widowed mother and children, and to enable him to publish a memoir of his deceased parent. The Commercial Advertiser relates that he was succeeding well, and his heart was cheered with his prospects of doing well. On the evening of that day, in passing Times Hall, he heard a noise arising from a crowd of men, and went in. He was there about ten minutes, and on leaving the hall discovered that his pocket book had been cut from his inner pocket, and was gone. It contained between three and four hundred dollars, the amount of the benevolent contributions bestowed upon him in New York, New-Haven, and a small portion in New-England. The discovery almost broke his heart; it seemed to him that the cheering prospects, of which he had, but a few hours before, written so happily and gratefully to his mother, were in a moment blasted—that the relief which he was comforting himself with the assurance of bringing to his indigent family, was lost without the hope of a return, and that they were still to be left in want and suffering. He was stupified by the magnitude of his loss; not really of great amount, but overwhelming to him, for it was all; and for a while he was ready to yield himself up to despair. He called upon us, says the Commercial, at about 10 o'clock at night, weeping, and in great agitation. We accompanied him to the police office; but with little hope that the money, or any part of it, will ever be recovered.—*Advertiser of 12th ult.*

Extract from O'Connell's speech at Edinburgh respecting oppression in Ireland.

'For six hundred years the iron hoof of misery has trampled upon the green isles of my lovely land. Her soil is fertile to exuberance; for the summer sun scorches it to sterility, nor does winter chill it into barrenness—fertile to exuberance are her valleys—lovely are her rivers, as they rush from the sides of her mountains and flow through her green plains—oh! not to hear on their bosoms the products of their commerce—would to Heaven it were! but exporting from the land the very necessities of life, while their lands are lined with a starving people, and open to every tale, and yet, though a solitary sail may be occasionally seen on her seas, commerce she has none; her sons wander over every land of the accursed of heaven, and they are to be found in every country, telling for that substance which is denied them at home—supported in their exile only by the exiles of their native spirits, and sighing in secret to see that they shall never more behold the land of their birth. Why is Ireland without commerce? Misgovernment. Why are her sons starving over fields that team with produce? Misgovernment. I call upon you to rid your souls of the crime of acquiescing in this mischief.'

O'CONNELL'S WIFE. On his wife being treated at a dinner given him at Newcastle, he made the following response: 'There are some topics so sacred and sweet a nature, that they may be comprehended by those who are happy, but cannot possibly be described by any human being. All that I shall do is to thank you in the name of her who was the disinterested choice of my early youth; who was the ever cheerful companion of my many years; and who is the sweetest shade of that 'sear and yellow leaf' age at which I have arrived. In her name I thank you, and this you may readily believe; for experience, I think, will show to us all, that no man can battle and struggle with the malignant enemies of his country, unless his nest at home is warm and comfortable—unless the honey of human life is commanded by a hand that he loves.'

In the course of our career as public journalists, we have never had occasion to record a more wanton and disgraceful outrage than that which we are now about to relate. On Friday evening, a person by the name of Thomas Browning, in the employ of Geib & Walker, piano-forte manufacturers, in passing from the house of a friend, down Hammond-street in Greenwich, was attacked by a brutal and cowardly mob, consisting of some fifty fellows masked and otherwise disguised, who, after beating and kicking the life nearly out of him, took him to a vacant lot, daubed him over with tar, emptied a bolster full of feathers on him, and then left him to his fate. A circumstance which adds to the atrocity of the act is, that the unfortunate victim was in reality not the man for whom the outrage was intended. He was mistaken for a man by the name of James Jackson, against whom these cowardly ruffians entertained a grudge, because he had refused to join the Society of Trade Union.—*N. Y. Com. & Eng.*

LYNCH LAW IN COLERAIN. The sect known as Perfectionists, have recently been making converts in Colerain, Franklin County, Mass., and holding meetings there, considerably to the annoyance of the majority of the inhabitants. We learn that one of the leaders, (formerly a resident of Montague) who was suspected of taking with him female disciples some liberties inconsistent with the holiness of his profession, was taken out a few days since, ridden nearly three miles upon a raw, tanned and feathered, and dismissed, with an admonition to quit the town, a piece of advice which he has since complied.

The London Morning Herald has the following paragraph:

'In speaking of the mob-tyranny which is just now so busy committing the most horrible crimes in the United States of America, we asked, "Is this the land of Washington and Franklin?" The Courier says it is not, because the part of the Union where those crimes are chiefly committed, is in the South, and especially in the State of Louisiana, originally a French settlement, and subsequently to the war of Independence, sold to the Union. If similar crimes were committed in Great Britain, and a foreigner asked "Is this the land of Alfred?" it would be as appropriate an answer to say "No, for the outrages are committed in Scotland or in Wales, long since Alfred's days united to England." Still such outrages would be equally a disgrace to the English aristocracy and free government. Apply this to the pure democracy of America.'

Three negroes belonging to Hon. J. M. Wicks, of M. C. were in the woods in Florida, recently, when one of them, being little in advance of the other two, was attacked by a very large Panther and hurled to the ground—his companions coming up, one of them seized the Panther by the hind legs, and immediately the other collared the huge monster, but from the severe treatment he received, was forced to release his hold. At this critical juncture, the one who had been attacked, seized a stick and despatched him, and bore his body off in triumph.—*Boston Gazette*.

A meeting of the citizens of Jonesport, in Washington County, was held on the 28th of October, to consider the subject of immediate abolition. Wm. S. Hall, Esq. presided. An address was delivered by J. O. Butler, and resolutions passed, approving in strong terms, the proceedings of the Abolitionists.—*Portland Argus*.